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NEWSLETTER

MERGER OF TWO MAJOR PRESBYTERIAN GROUPS is slated for May, 1958, in Pittsburgh. To be formed is the 3-million-member United Presbyterian Church in the United States of America. The 99th general assembly of the United Presbyterian Church of North America recently approved the union, 161-124. Earlier the Presbyterian Church U.S.A. ratified it by a nearly unanimous vote.

CHAPLAINS FOR MENTAL HOSPITALS will be trained in psychiatry by a \$10,000 grant from Smith, Kline and French Foundation. The gift went to the National Academy of Religion and Mental Health.

TWO CONFERENCES ADMIT WOMEN. Wyoming admitted to full membership Miss Ruth L. Underwood, an elder. Holston admitted on trial Mrs. Carl B. Beadless, first woman member in its 134-year history.

IS THE APPOINTMENT SYSTEM WEAKENING? Some conferences are worried about it. More churches, leaders say, are hand picking their pastors. In New York East, district superintendents filed a report, adopted by members, calling for stricter adherence to the Methodist appointment system.

THE REV. C. COOPER BELL, Lynchburg, Va., is the new director of the Commission to Study the Jurisdictional System. Charles Parlin, Englewood, N.J., layman, replaces Bell as commission chairman.

SOUTHERN BAPTIST MEMBERSHIP in the National Council of Churches is being pushed by several Southern churchmen despite firm resistance. The denomination is one of a few major Protestant groups still outside the council.

NEW CHURCH CONSTRUCTION may exceed \$900 millions in 1957 if the pace set in the first five months (\$52 millions more than 1956) is maintained. (For more church news see page 97.)

THIS IS MY BEST



We invite you to share with others some of your favorite sermon illustrations.—EDS.

Nobody

Here is a man who wants an education. Does he say, "Now I will be a solitary student. I will not go to school or college, I will not associate with those who have similar interests or aims?" Hardly. For a large part of his education is in the exchange of ideas, in association with those of like aims and interests. This truth applies to all of life. The language we use, the food we eat, the ideals we cherish—none of these would be possible without the background of society. No man is a man all by himself. As Rufus Jones says, "One person alone is simply nobody at all." And we venture that by the same token, one Christian alone, isolated, separated from the Christian fellowship, is simply no Christian at all.

—HAROLD COOKE PHILLIPS, in *The Timeless Gospel* (Abingdon Press)

He Snuffed Out the Candle

At the funeral of Louis XIV the great cathedral was packed with mourners who had come to pay their final tribute to the king whom they all considered great. The room was dark, save for one lone candle which illuminated the great gold casket that held the mortal remains of the monarch.

At the appointed time, Massilion, the court preacher, stood to address the assembled clergy of France. As he rose, he reached from the pulpit and snuffed out the one candle which had been put there to symbolize the greatness of the king. Then from the darkness came just four words, "God only is great!"

—HOMER J. R. ELLFORD, *pastor, Trinity Methodist Church, Youngstown, Ohio.*

Reward

Horseback riding in the Rocky Mountains, we rounded a bend in the trail and saw a strange sight. Twenty-five burros, loaded with pack saddles and heavy sacks of ore, were trotting single-file down the trail.

Since burros are traditionally lazy, slow-moving animals, our guide was asked for an explanation.

"The burros carry ore from a mine up the mountain to the end of the trail in the valley, where the ore is loaded on trucks. They are fed at one end of the trail and watered at the other. That's why they move so fast, particularly near the end of the trail. They know that when they get there they will get food or water—refreshment and rest."

—H. GUY GOODSELL, Portland, Ore.

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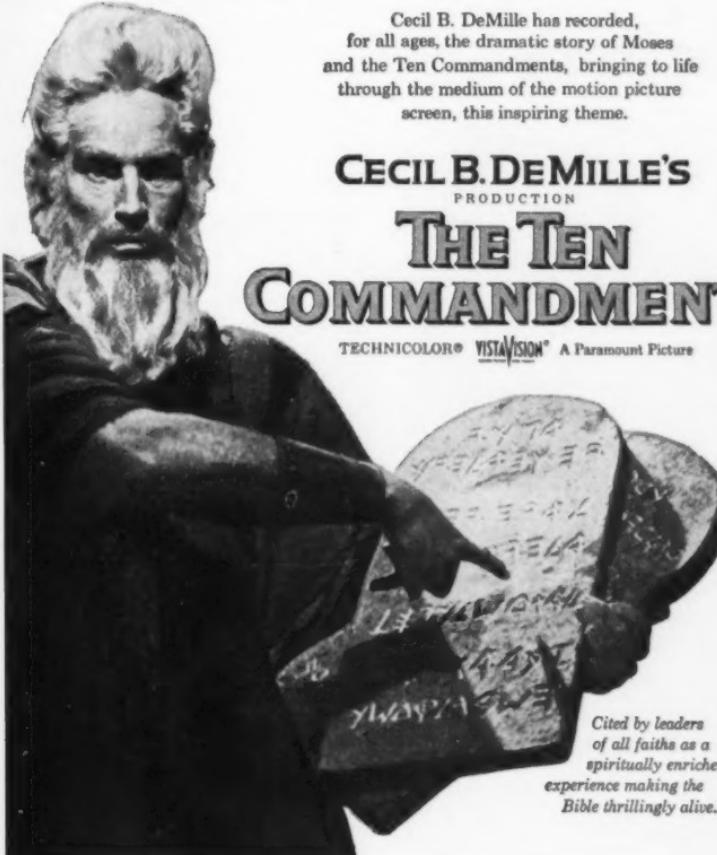
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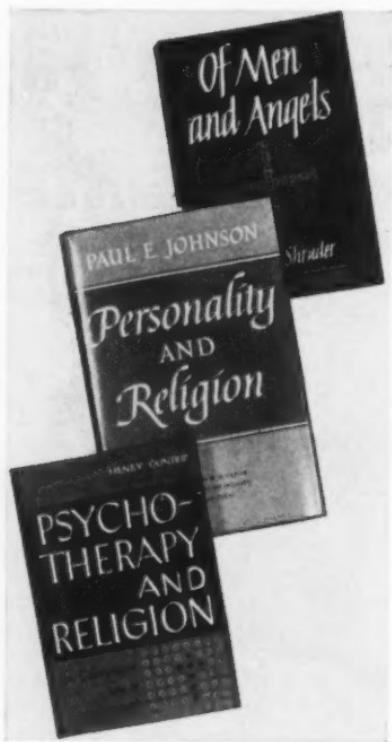
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On the Record

DISARMAMENT DELUSIONS

THE MAN or woman in every congregation who thinks of the church as nothing more than a preaching station or a center of social events will have little sympathy for the pastor who looks upon his church as a center of international influence. He has reasons to know better, and to deplore the delusions of disarmament.

Once the shimmering dream of many commencement orators, fervent preachers on peace and framers of high-sounding resolutions, disarmament no longer has the standing it once had. Delusions are to blame.

First of these delusions is the idea that "the other guys" are wholly to blame, and disarmament would put them out of business. Do you remember the "merchants of death," deep-dyed villains who trafficked in explosives and poison gas? And the gold-braided militarists who needed wars to keep their jobs? But, in these days of total warfare, the stockpiling of weapons involves the strongest and most sedate members of the business community. The industrial plant of a whole nation is mobilized, and it is frankly admitted that a cessation of warlike preparations would bring economic hardships to all.

Another delusion arises from the

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VOLUME I No. 10

JULY, 1957

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notion that disarmament must be total and final. Few careful observers believe that anymore. Now fractional disarmament is recognized as more than weak, wishy-washy compromise. Those who attended the recent London conference met with the assumption that some agreement—almost any agreement—would be better than none. At presstime they have failed!

Another associated delusion, exceedingly popular in the United States, is the idea that there is some defense against nuclear weapons and that, therefore, we need not press for their inclusion in disarmament proposals. Last April, the British confessed that their island could not be defended. And two months before, the Civil Defense Administration in the United States admitted that possible opponents had the power to kill 40 or 45 per cent of the people in a surprise attack, even with the best bomb shelters available.

Then, there is the matter of radioactive fallout, on which Congress has been conducting an investigation. (See also TOGETHER's powwow on atomic bomb tests last November.) Dr. Albert Schweitzer put it this way in a letter to the Norwegian Nobel Committee: "The radioactive clouds will constantly be carried by the winds around the globe and some of the dust, by its own weight, or by being brought down by rain, snow, mist and dew, little by little, will fall down on the hard surface of the earth, into the rivers and into the oceans." Radioactive rainwater—then radioactive soil—radioactive food for animals—radioactive meat for humans—all that is the plain result.

So, the idea that bombs and mis-

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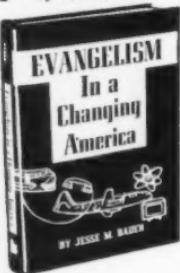
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siles to carry them can be ruled out of present disarmament agreements is one of our delusions. But the greatest delusion is the myth that the disbanding of armies, mothballing of fleets, junking of planes and missiles, and dismantling of factories would actually end war. It could never happen so long as the barriers of national selfishness remain between peoples.

Some 20 years ago, an inconclusive disarmament conference closed with these words from the chairman: "In such a situation as the present nothing can help us but faith. The obstacles are not in the world around us, but in our minds and hearts. We will the end, but we do not will it hard enough to risk the means."

There is the responsibility—and opportunity—of the Church. We ministers can urge our people to think things through—like James P. Warburg's statement, "It is too soon for world government, and it is too late for anything else."

We can inform ourselves about the Statute of the International Atomic Energy Agency, now before Congress, and remember the words of President Eisenhower, when he first made this proposal for the development of peaceful uses of nuclear fuels: "The United States . . . pledges its determination to devote its entire heart and mind to find the way by which the miraculous inventiveness of man shall not be dedicated to his death, but consecrated to his life."

With spiritual insights, we can make disarmament far more than a series of delusions and deadly despair.

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The Challenge of Oberlin

By ALBERT C. OUTLER

Professor of Theology, Perkins School of Theology, Dallas, Tex.

**Is the unity we seek something to be worked for, or
is it something we already have? This question may
be answered by those that will be asked at the next
Conference on Faith and Order next September.**

ANYONE who has paid much attention to church news in the past year has heard of the forthcoming Oberlin Conference; and he is going to hear more. During the week of Sept. 3-10, delegates of all the member churches of the World Council of Churches in North America will assemble on the Oberlin campus for a session of intensive study and sharing. The theme is, "The Nature of the Unity We Seek."

It is important to note that the delegates are not being sent by their churches to negotiate or vote on schemes for church unity or even to produce a blueprint for unity. Their commission is to share and to receive—to share in the rich diversity of thought and experience which will be represented in such a gathering, and to receive new insight and impetus for the ongoing tasks of the ecumenical movement within and among the churches themselves.

There are many Christian folk

who can take calmly the news of another ecumenical conference. Most of us favor the ecumenical cause, at least in principle. Yet the daily round of our church life is so fully set in the context of our denominational affairs that the quest for unity seems a bit of a luxury, something super-added or even superfluous. Christian unity may very well be a good thing, but it is plainly not a necessary thing, for are we not doing rather well for ourselves in our present divided state? Particularly in the American atmosphere, where religious liberty and toleration are taken for granted, the ecumenical movement seems to many a typical churchman as an "extra-curricular activity" for those who can spare the time from more pressing claims or who have taken it up as a hobby.

Oberlin is going to face us all up to these attitudes, and it is going to put some searching questions to the churches through their delegates. What are the Christian imperatives

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Christian faith as outlined, for example in the Apostles' Creed: God the Father, Jesus Christ his Son, the Holy Spirit and the "communication of saints."

Repeated experiences in ecumenical discussion have shown that in these areas, our disagreements are not deep or wide enough really to justify continued division between us. But when we pass over to questions about the nature of the Church, the ministry and the sacraments, we are almost instantly in serious trouble.

Christians who are deeply united in their belief in one God—Father, Son, and Holy Spirit—are still widely separated in their conceptions of church order, of effective worship, and of valid sacramental action. Christians who are "one in Christ" are still in conflict over the meaning and the mode of baptism. Christians who are "one in Christ" are still divided at the table of his broken body and shed blood.

Latter-day Methodists have had a tendency to minimize these conflicts and divisions, partly because we have largely lost our forefathers' convictions about the significance and efficacy of the sacraments themselves! But many another Christian church still holds, with what may seem to us obstinate and self-righteous loyalty, to views of the sacraments which make their right and proper administration the central focus of Christian community.

Oberlin will ask us all to con-

toward Christian unity? Does the Gospel itself commit Christians to seek and enter into some kind of corporate unity with their fellow-Christians? Can a divided Christianity be authentic and efficacious? Does "our God-given unity in Jesus Christ" require some sort of actual realization in the life of the churches and in their relations to one another? Is it true that "the Gospel of one God commands unity and offers us power to achieve it"?

In every-day denominational living we may, occasionally, raise such questions as these but the fact is that they do not often press us very hard. But at Oberlin we shall have to face them in company with other Christians of other traditions and perspectives than our own.

If we took a poll of the beliefs of the common run of Christians in the various churches—and neglected the ones which were simply fuzzy and confused—we would find that most of us agree, at least broadly, on the chief articles of the

sider together the basic issues which are involved here, and will invite us "to explore possible steps toward more appropriate and more inclusive observances of the sacraments among our churches, in mutual faithfulness to the demands of the Gospel."

THUS far we have mentioned the specifically theological issues that will be up for consideration in September. Important as they are, they nevertheless comprise only one third of the conference agenda. The problem of unity will also be explored in the light of the organizational structures and patterns of the member churches, and in terms of the baffling social and cultural forces at work in the world in which the Church attempts to proclaim the Gospel.

There will be study sections exploring the life of the local churches, the work of city and state councils of churches, the internal processes of denominational action—all in terms of the goal we acknowledge, in the light of the unity we profess to be seeking. Still other groups will be asked to study such immediately critical issues as the divided church in a shifting population, the disunited churches and the political crises of our age, the separated churches and the common task of Christian higher education, the fragmented Christian community and the urgent issues of eco-

nomic justice and racial harmony.

In all of these difficult and controversial questions, the only controlling perspective for discussion and conclusion will be the consented goal of Christian unity and community.

One need not be a cynic to fear that, in the face of such bristling questions, Oberlin may all too easily turn into a theological debate—and an impasse. And it will, if the delegates forget why they are there and the opportunity of such gathering. For an assembly of Christians commissioned to consider "The Nature of the Unity We Seek" is presumably already committed to a quest for unity, at the very least. Contention over the ways and means to unity may be endured and preserved from sterile bitterness only if the goal of unity and our present experience of unity are kept in steady view.

For the unity that Christians seek is not merely a dream or vision of what we aspire to but have never known. It is not a far-off divine event toward which the ecumenical movement is trying to move. As Christians, we *already* know, in some significant part, the reality and joy of "our God-given unity in Christ." Thus, *the unity we are seeking is the fullness—and the fulfillment—of the unity that we already have*. It is in almost equal measure as we recognize and cherish this partial, present unity that we find the motive force to go for-

ward in the search for its realization in true Christian community.

If Oberlin runs true to the form of other ecumenical conferences, it will be just this consciousness of present unity aspiring to fulfillment—in common worship, in common convictions, in common action—which will generate a more powerful stimulus toward unity than all the addresses, debates and reports!

Ever since the Third World Conference on Faith and Order (at Lund, Sweden, in 1952), the ecumenical movement has had a group of theological study commissions at work on the crucial issues that Oberlin will be tackling—one on Christ, the Holy Spirit and the Church; another on Tradition and Traditions; a third on Worship; a fourth on Institutionalism.

These commissions are engaged in long-range research projects which will eventually yield important reports and publications for the common benefit of the churches. But they are being asked to report to the Oberlin conference on their progress-to-date and to receive reactions and suggestions from the delegates. In this way, Oberlin will contribute its share to the ongoing work of theological study and to the growing doctrinal consensus which the theologians are seeking.

But, in the last analysis, and at the heart of the matter, the deepest and most persistent question which Oberlin will be asking its delegates

—and the churches—is just this: What does it mean to be a Christian? What do we mean—and intend to do—when we confess Jesus Christ as Lord and Savior to the glory of God the Father? Can we be Christian and content with the divisions and barriers between ourselves and other Christians—the present barriers of faith and order, race and kind? Can we be Christian and still be complacent with our separated and competitive denominational life? And if we cannot, what then?

IT IS not enough to deprecate our divisions or wait for them to be overcome by divine intervention. If we confess that it is God's will that his family and household shall be truly one—to the end that its witness and proclamation of the Gospel may be sincere and credible (Cf. John 17:20)—then we must take thought and prepare to take action in obedience to such an imperative. And we may be sure that in our obedience, God who commands will also lead us to the goal which he purposed.

Oberlin will not—cannot—press these decisions upon us. But our consciences may—and God's Spirit whose office is to edify and rule the Church will require from us all an accounting as to our real share and participation in the up-building of Christ's Body.

The challenge of Oberlin is a

challenge to the churches—and, among them, of course, a particular challenge and opportunity to us who stand in the Wesleyan tradition. We have our full share to contribute and an equally full share to receive from an ecumenical endeavor such as this. But only if we really are willing to face the questions that Oberlin is asking—and try to make sure that our answers

are fully worthy of our heritage, our distinctive convictions and our mission as a part of the people of God.

This calls on us to rise above our preoccupations with our own affairs, to put our hearts and heads into the tasks of study and co-operation and to make ourselves ready for the future which Christ is bringing toward us: one fold, one shepherd, one Spirit, one glorious hope!

PROBLEM FOR OBERLIN

THE OBERLIN CONFERENCE will confront the deeper issues of the organizational unity we seek by considering the life of the local congregation, the work of state and local councils of churches, the relations of authority to freedom in church government, and the merits in the variations of denominational polity. In this discussion doctrine will illuminate practice and practice will help to clarify and perhaps modify doctrine. . . .

Congregational life has taken on many forms both in its outward manifestations and in its corporate inner expressions. Christians reared in one place feel ill at ease in another. Habits of worship and traditions of organization influence the relationships of local churches to each other. How ready are we for a universally satisfactory expression of worship and service?

Local congregations often hinder unity by being dominated by a particular class in the community, or by a few individuals who wish to run the organization, or by an uncharitable spirit, or by looking only to their own immediate concern, or by refusing to accept the missionary obligation of the gospel, or by a spirit of rivalry with churches of other denominations or even in their own. Such problems indicate the need for self-discipline and for exploring with others of the kind of Christian community which is truly obedient to Christ, the Head of the Church.

—WALTER G. MUELDER

The Rise and Fall of Rev. Automaton

By ARTHUR OLIVER

Methodist pastor, Waverly, N.S.W., Australia

Reprinted from The Methodist of New South Wales (Oct. 6, 1956)

No first name can be given to Rev. Automaton, but that does not matter because the press had long ceased giving any minister the courtesy of initials. And, in truth, Rev. Automaton was correctly titled because it worked on wheels....

IT ALL STARTED with canned music, canned television films, and the shortage of ministers. It was inevitable, with the coming of automaton that some bright boy should suggest the automaton minister, and the Church of 1970 appointed the first Rev. Automaton to a City Circuit, so that he—I meant to say it—could work under the eyes of older men.

It was the natural result of perfectionism, the crowning of the long quest to find the perfect minister, and, as you know, no perfect minister had been evolved by any church in any land. Yet, although

Rev. Automaton was hailed as perfect, the ministry refused to ordain it, because although it had a perfectly orthodox theology, it had not a soul.

It was predicted that it would be easy to finance, running costs would be low, 40 years without breakdown could be confidently predicted. The home mission department immediately ordered 100 models, but the overseas missions department was not so reckless, knowing what the natives would do with anything less than human, that came into their midst.

It had great disadvantages. No girl wanted to be married by Rev. Automaton. No baptisms were conducted—and, in times of grief, people called on a live minister who was human.

Upkeep was a minor item. After the day's work of visiting, schools, correspondence, formal addresses, formal meetings, Rev. Automaton

went into the church vestry and switched off the power, setting the alarm to go off at six in the morning. He needed no food, an occasional new valve, a spot of oil, and that was all.

His sermons were fed into him; they came out of the voice box on Sundays, dry, formal, like a stale radio play-back.

Yet, looking back on the great experiment, it has to be admitted that these automatons were far more efficient than any minister of the church. They did keep a fixed schedule, and they were geared to pay off the required visits in such a way as a poker machine is geared to pay off.

About those visits: The Rev. Automaton had no small talk. If *it* saw a child it would immediately ask questions from the catechism. The result was that children always dodged down some back alley when they saw *it* coming: *its* parishioners often did not answer the door when *it* rang the bell. A card was always pushed under the door. It read: "Dear Sister or Brother, *it* was deeply grieved to find you were out. Please accept this as proof of a call."

The sermons, as I mentioned, were rather dull. They were so couched as to offend nobody, but it

is doubtful whether any sermon preached by *it* did anyone any good. And, in my church, as in others, there were laymen who wanted to think, wanted to grow, who regarded the faith as a great adventure of mind and heart and will.

What did they do? They fed questions into *it*. They slipped in quotations from the great thinkers. They dared to bring to the notice of Rev. Automaton the thinking of Einstein, Shaw, Huxley, of the past age as well as more daring thinkers. They filled *it* up with orthodox and modern thinkers.

It responded to the challenge magnificently, although the mechanism began to glow with a fiery heat. On Sunday mornings the message was a model of orthodoxy. In the evenings it preached unorthodoxy, trying to satisfy both schools of thought, which no human minister can do!

One night I heard *it* speak. I sensed that something was wrong. Next Sunday morning *it* suddenly groaned and said: "I can't go on—get a human minister." And it was the first time *it* had used the personal pronoun "*I*." Then *it* blew apart and in a thousand fragments. It was the end of Rev. Automaton and nobody mourned for *it*.



A woman healed in a mission hospital took the Gospel to African villages.

For Christ and Congo

By ALEXANDER J. REID

Superintendent, Katako Kombe District, Central Congo Conference



ARE THERE any evangelistic opportunities in Africa?

Some Americans, reading of the Mau Mau movement in Kenya Colony and of racial tensions in the Union of South Africa, imagine that the answer is *no*.

Any estimate of the Church's future, it is true, must reckon with nationalistic aspirations and problems coming out of such movements, but we must note that these movements have had their origin in the gross injustices brought on by governing groups. Among these, the governing powers of the Belgian Congo have acted with a greater degree of wisdom and foresight and have had more of the interests of the people in mind than have most others. Consequently, we have reason to believe that the doors of opportunity will be open there for a longer period than in many other sections of Africa.

I know the Belgian Congo best, and in this vast area (as large as the United States east of the Mississippi) is the Batetela tribe with whom I have lived and labored for 27 years.

Our tribe was a large bodied, fierce fighting, cannibalistic tribe, practically untouched by civilization when the first pioneers of our Methodism came. They were Bishop Walter Lambuth and his Afro-American partner, Dr. Walter Gilbert. They first trekked across trackless Africa in 1912. The first missionary party came to Wembo Nyama in 1914. In one generation, several men of the stature and character of Pastor Pierre Shaumba have arisen. He was a delegate to London Ecumenical Conference, and has the past years appeared on the platform of Lake Junaluska, at several Methodist conferences, at Asbury commencement missionary

rally; he recently completed his senior college year at Paine College.

Pastor and District Superintendent John Wesley Shungu attended his second General Conference at Minneapolis as a delegate from Central Congo Conference.

These two are representatives of the more than 270 conference pastors, preachers, local preachers, and exhorters now preaching the Gospel in more than 500 villages in this conference.

In this short period of time, six growing mission stations have been established. They are Wembo Nyama, Minga, Tunda, Lodja, Katako Kombe, and Kindu, and now we are asking for staff and funds to open the seventh station at Lomela.

Each of these stations heads up the work of large and growing districts where churches, schools, and medical dispensaries are reaching out helping hands in every direction from the stations. At each mission center are groups of missionaries and African staff members, preaching, teaching, healing, and building, doing both intensive and extensive work.

Their day begins with the drum call at dawn, when missionaries, African preachers, teachers, nurses, students and hospital patients, workmen, men, women, and children are expected to be present for this early morning prayer and preaching service—six days a week. At that hour, people who have had

little opportunity of knowing the doctrines and practices of our church gather to learn by precept and example. Thousands in daily attendance at these morning hours, present what members of a home mission board of another church felt was such a great evangelistic opportunity that they wanted to begin such a program for their home mission fields.

Since the African women go at an early hour to their gardens, and the men to their work, this first service of the day enables the preacher or village pastor to reach his people every day with a life-giving message.

For the day's second service, toward 5 o'clock in the afternoon, the preacher brings together his people for a study of the catechism. This includes some general knowledge of the plan of salvation, as well as a real experience of salvation itself.

We have a period of probation of from one to three years before entrance into full church membership. In order for one to become a probationary member, each person must first know the more than 100 questions and answers in the catechism covering God, Christ, and the Holy Spirit, the Ten Commandments, and the general plan of salvation.

During this period of probation we determine whether the person has an interest in tithing and supporting the program of the church, as well as his experience in Christ.

Periodically, on each of our stations and through all the villages in which we establish the church, we seek to have revivals—at least one each year. With the district conferences at which we conduct special evangelistic services and our annual camp meetings, we have ample opportunity of leading our people to know Christ in a very definite way and of building them up in the faith and things of the Spirit.

Schools and hospitals offer another evangelistic opportunity. The Belgian government, in its friendly and co-operative attitude, has turned over its complete educational work in the colony to the Protestant and Catholic churches.

NOW the government is introducing the principle of lay schools, but this has not yet affected any large number of students who still come to our mission schools. Educational standards have been set up, and to schools that meet the qualifications the state has given helpful subsidies, caring for much of the cost of running expenses. In their program they have allowed a generous place for daily teaching of religion.

What an opportunity to make Christ known in a very personal way to the 10,000 students who attend the schools of our conference, along with the thousands who attend the schools of the Methodist Southern Congo Conference!

At each of our stations we have boarding schools for boys and girls. These students not only have the daily hour of Bible study in the class room but also the morning evangelistic service with the afternoon catechism classes.

In all of our hospitals, medical dispensaries, and leper colonies we have sought to keep this same evangelistic attitude with services in the same order as in our schools. Through these methods, thousands of our people who come in from the villages of the Batetela tribe have the opportunity of hearing for the first time the message of Christ. As they attend the daily catechism classes they learn something of the obligations of becoming disciples and members of his Church. Hundreds of those who have come in for such medical treatment have hurried back home to their villages to tell their friends of the Christ they have come to know.

In this way many new villages have been opened to the Gospel message, and churches have been established. In fact, the medical work has become one of the great evangelistic challenges of our day.

The greatest revival movement that has continued through the past 25 years in Ruanda-Urundi was started and has been sponsored by the medical missionaries of the Church of England. It has spread to all the churches of that area and continues to go forward like a

mighty conflagration of divine love.

From our own district at Katako Kombe, Mama Djundu heard first of the hospital at Wembo Nyama where she might find healing. Slowly she walked the 75 miles from her home village. Upon her arrival at the clinic she found a great crowd who had come for the same purpose. She did what all the others were doing, attended the morning worship service and the afternoon catechism classes. She heard the first message of Christ's redeeming love she had ever heard.

The whole Wembo Nyama station at that time was aglow with evangelistic fervor. Mama Djundu wept her way through to Christ and then sought to know through the catechism her obligations and opportunities.

The time came for her operation and it was successful. As soon as she was well enough, she hurried home to Utukatuka to tell what she had seen and heard. First she gathered her loved ones around her and told them. Then she reached beyond her own family circle to her friends and won a great number to faith. She then decided to gather all these converted ones together and teach them the lessons of discipleship through the catechism.

One by one, day by day, she called out from memory the questions and then gave the responses, until she had prepared practically her whole village for membership

in the Church. Then they built a church. No preacher nor missionary had ever visited her village, but this elderly woman became their leader. Finally, the missionary arrived to baptize her converts and receive them into the membership of the Church.

Her work continued to grow until the villagers asked for a regular preacher, a Bible-school graduate, to care for them and to teach their children in school. The missionary sent Pastor Andrew Omaha.

When he arrived, Mama Djundu gathered up her few belongings and walked on over to the neighboring village of Lengola, to do there what she had accomplished in her home village. Soon she had a growing church of faithful persons prepared for baptism, with a church house in which to worship.

Well do I remember my first journey into this section to see the converts of Mama Djundu, and to serve them Communion and baptize the probationary members. The welcome was something like that accorded Christ, when he went into Jerusalem long ago on Palm Sunday. Though sick with malaria when I arrived and carried by hammock to the church, I have never witnessed such a scene. The little church was packed with people and folks were looking in each window. At least 25 children were seated on the earth platform at my feet.

Again I told them the same old story they had been hearing from

their leader. Again the work grew beyond the bounds of the ability of Mama Djundu to care for, and another preacher was sent. Again she moved on, this time to Kalonda, some 50 miles from her home. So faithful was her testimony that later, when we opened the Lodja station, we took her with us to supervise the beginnings of a boarding school for girls.

Mama Djundu still continues on with her glowing testimony and songs of praise. At last year's Lodja camp she stood to bear testimony and then sang as solos the most beautiful hymns I have ever heard.

Her words and songs brought blessing to all who heard.

Now these early evangelistic efforts are bearing fruit all over the Lodja section. One of the greatest revival movements that has ever swept across our tribe is going on. More than one hundred young men with their wives have been called of Christ. They are building churches everywhere and fully supporting their preachers. Indeed we are in the midst of a mighty movement of the "spontaneous expansion of the church," under the leadership of the Holy Spirit. We hope it will spread all across Africa.

CHRIST IS THE ANSWER

CHRIST IS THE WAY . . . Men without him are wanderers, lost, disturbed.

CHRIST IS THE TRUTH . . . Men without him are false, confused, skeptical.

CHRIST IS THE LIGHT . . . Men without him walk in darkness and know not whither they go.

CHRIST IS THE VINE . . . Men not joined with him are withered branches prepared for the fire.

CHRIST IS THE ROCK . . . Men not built on him are carried away by the storms of life.

CHRIST IS THE BREAD OF LIFE . . . Men without him will hunger now and starve throughout eternity.

CHRIST IS THE ALPHA AND OMEGA . . . Men without him have neither beginning of good nor end of misery.

CHRIST IS THE ANSWER . . . "Lord, to whom shall we go? Thou hast the words of eternal life."

—From Bethel Methodist News, Spartanburg, S. C.

All Night, They Sing the Gospel

By WEBB B. GARRISON

President, McKendree College, Lebanon, Ill.

"**H**ELLO, Nashville friends! Let's all loosen up. Everybody shake hands with your neighbors. That's ri-i-i-ght! Didja shake hands with your wife? Let's go, now. Heavy on the howdy-do-o-o . . . the Lord is counting on you!"

Wally Fowler paused for breath before continuing with opening announcements of the 97th consecutive "All-night gospel singing" to be held in Ryman Auditorium in Nashville, Tenn.

Quite frankly, I was there to try to assess the significance of the movement. Crowds flock to the sings when they are held in Atlanta, Indianapolis, Birmingham, Asheville and other points scattered over half the nation. Last year, 750,000 persons paid admission to hear gospel quartets, soloists, and variety singers in teams arranged by Wally Fowler.

Many who attend are regulars. In Nashville, where the movement was launched more than eight years ago, some families have standing

orders for reserved seats. And they are as determined to have exactly the same place each month as old timers in the country church were to have the same family pew and not the one just in front of or behind it.

It doesn't take five minutes to see that a sing has plenty of color and activity. Adolescent girls popping bubble gum are escorted to their seats by uniformed policemen. An auburn-haired miss of two tugs at her mother's purse, pulls out a full bottle of milk. After all, a girl can't go all hours without refreshment!

Real estate operator C. R. Dowland ambles in, waving to friends scattered through the house. In eight years, he's missed just one block of sings—during the period when he and Mrs. Dowland went to Europe for the coronation of Elizabeth II.

There is nothing pretentious about the dress of the crowd or the trappings of the stage. The backdrop is a banner advertising Clover-

leaf brand milk products. Except for microphones and a piano, the dingy stage is bare.

But when Wally Fowler begins to bubble out his salutations and announcements, a stirring is felt through the house. At his invitation, everybody joins in rolling the long notes of "When the Roll is Called Up Yonder."

"All right, folks, it's December and there are only 1,500 of you here tonight. But let's see if you can't show up these quartets on 'Each Day I'll Do a Golden Deed.' Ready? Any of you ladies in the balcony sing bass . . . ? Let's go-o-o!"

After a few more hymns the master of ceremonies leads in a warm prayer. It includes a petition for the pastors of all in the audience and an invocation of blessing on the work of local churches. A terse "O God, bless the teachers" gives some support to Christian education.

Five beaming youngsters, hardly old enough to shave every day, sprint into the center of the stage. There's a heavy burst of applause—for these are, "ladies and gentlemen," the Southlanders! Black trousers, white shirts, black ties, pink sateen coats—plus that indefinable but real glow that betrays

Crowds pack Ryman Auditorium in Nashville, Tenn., every first Friday of the month for an all-night sing, modern version of the old-time camp meeting.



eagerness and genuine enthusiasm.

"Ah-umm, Ah-umm, I'm satisfied with Jesus! He said he'd be my guide!" And then there is a sensation of audience response. "Ah-umm, Ah-umm-m-m!"

Spontaneous applause spatters out before the bitter end of the number. All through the evening, there are frequent bursts—especially for fast, tricky songs syncopated with a heavy beat. Any time a person feels the urge, he claps to the rhythm of the song. If someone gets a little off the beat, it makes no difference.

Fifteen minutes of fast-pace harmony, and the Southlanders give way to the Jennings trio. Accordion replaces piano and the solos are soprano rather than tenor.

There's a promise, "I Won't Have to Cross Jordan Alone." In the audience, an attractive brunette of about 50 is strongly moved. She makes no demonstration, but tears roll down both cheeks as the Jennings trio switch to "Beautiful Star of Bethlehem," followed by "O Holy Night."

"Just listen to the words of these gospel songs, ladies and gentlemen," suggests the announcer. "It's not the way we sing 'em; it's the good old gospel story they tell. O.K., gang, let 'er go. . . . Somebody love me; Somebody loves me, answers my prayers . . ."

A few performers are a bit stiff and awkward. They're largely self-taught, perhaps began singing in

public rather late in life and know they'll never rate a line of comment by music critics of the local papers. But when the Harmoneers come on stage they look every inch the old pros they actually are. Suave, adept in the little techniques that build audience-interest, masters of their voices and the piano, they rock the auditorium.

So it goes every first Friday night, month after month. "Gospel singing as you like it, ladies and gentlemen, and you can hand up your requests right here to the stage. Bring all the family for good, wholesome Christian fun. It's that good old rhythm that belongs to the Lord. Let's don't let the devil take it away from us with rock-and-roll! The Lord had it first, and meant for it to make us happy. Come and bring your preacher with you. Good balcony seats for a dollar; reserved seats on the main floor for just a dollar and a half."

HOW SHALL this movement be evaluated? Is the all-night gospel singing a bane—or a blessing?

Critics are quick to speak. "Religious Racketeers!" charges a minister. "They're commercializing on the gospel," echoes a church school superintendent.

Doubtless there are some gospel singers who have been tarred from the same bucket that blackened the name of professional evangelism. With nearly a hundred quartets on

the road full-time, we would be safe in assuming that some are simply looking for easy money.

But it would be a gross error to reach sweeping, all-inclusive verdicts. Gospel singers probably differ about as much as Methodist ministers. At least some of them are singing as a semi-religious vocation.

Wally Fowler, who first thought of moving from Sunday afternoon to week-day nights, was making \$75,000 a year as a hill-billy singer. That was in 1948, before he decided to give the rest of his life to helping people find what he calls "the higher meaning" through the medium of the gospel song.

Today, he lives in a modest frame house that few first-churches would consider suitable as a parsonage. He dresses sedately, drives a middle-class car.

Since 1948, his organization has poured \$2,000,000 into a non-profit corporation dedicated to the goal of spreading song. Already, a 1,000-acre summer camp has been bought. There is a dream of providing scholarships to send 1,000 boys and girls to camp each year, so they may learn gospel singing.

Second on the list of charges is the sharp statement that a one-sided theology is presented—a harmonic version of "pie in the sky, by and by."

There is a degree of validity in this judgment. . . . "I'm gonna rise with my Lord through the sky. . . . Goodbye, world! Goodbye!" "I'm

a pilgrim and a stranger, travelling through this dreary land. . . ."

Social implications of the gospel message are wholly neglected. Nearly every song has biblical roots, but great sections of Scripture are untouched by writers of lyrics.

Perhaps it would put the matter in a suitable setting to suggest that gospel songs are one-sided in the direction of eschatology. Though the direction of unbalance is not the same, many contemporary sermons are equally one-sided in emphasis upon a humanistic, essentially materialistic version of Christianity, with no treatment of immortality, judgment, or heaven.

There is still another grave charge against the all-night gospel sing. Conducted as it is at weird hours of the night, frankly emphasizing emotion and release of inhibitions, the moral tone must be very low, some critics charge.

Again, any all-inclusive statement would not be accurate. Methodist ministers occasionally abandon their pulpits in order to run off with a member of the choir or wife of an official. This does not mean that all preachers are lecherous. Neither does sporadic misconduct on the part of a few listeners mean that the all-night singing movement, as such, is low in moral tone.

On a given night at least 95 per cent of the audience will be made up of active church members. Many attend because they frown on such entertainment as movies. For some,

the monthly sing is their only recreational outlet.

Baptists usually comprise well over half the crowd. Surprisingly, the second largest segment of the audience is made up of Methodists.

I looked for evidences of misconduct, during my visit to Ryman Auditorium. I did see one fellow of about 18 with his arm across the shoulders of his girl. That was the nearest thing to "misconduct."

Perhaps the best way to suggest the total atmosphere of a sing is to compare it with the old-fashioned camp meeting—of which it is an urban and industrial version. Time schedules are geared to the pattern of shift workers, who find in the four hours of rhythm much that their grandparents prized in a week at the old camp ground.

Judged by critical standards, music is poor and loud, poetry is limping and anemic, theology is anything but systematic. Yet there is no escaping the atmosphere of vitality, realism, impact. Much of the total effect probably stems from the combination of fast-paced variety, audience participation, and consistent use of time-honored Christian vocabulary.

Part of the vitality grows out of genuine dedication by many singers who leave their families to travel 100,000 miles a year on the gospel circuit. Said one: "If I didn't feel that what I'm doing is a blessing to people, doing them some good, I don't believe I could hold up. The

spiritual side carries the physical on."

Some songs are almost exclusively biblical in tone. Imagery of Scripture is set to rhythmic patterns of the 20th century, forming what one could almost regard as a contemporary psalmody of field and factory. When Wally Fowler sings "My God Is Real," only a hardened cynic could doubt that he speaks of One whom he knows as Friend. Sloppy sentimentalism of the type that marks much radio and tent evangelism is conspicuous by its absence.

Viewed in its totality, is the all-night gospel singing good . . . or bad?

To reach a really meaningful conclusion, the best procedure is to go and judge for yourself. Regardless of your precise verdict, this much is clear: Methodist congregations would do well to discover and seek to understand those techniques and sources of power that combine to make gospel singing a fast-growing and vital movement on the fringe of institutional Christianity.



They're Friendly in Russia

By HARRY DENMAN

Executive secretary, General Board of Evangelism

A report on their recent visit inside Russia by two Methodist officials.

EDITOR J. Manning Potts of *The Upper Room* and I went to Russia to get better acquainted with the people.

We made several delightful discoveries. We found that the Russians are friendly. Everyone was gracious and kind to us. In Moscow, Kiev, and Leningrad, we had guides as we visited places we desired. We told them we wanted to see the churches, the museums, the galleries, the exposition, and the universities. We were taken to all of them.

We had the early mornings, late afternoons, and evenings to ourselves. We went to the stores. We talked to people on the streets. I would say to them, "I am an American," and they understood "American." They would say, "Tourist," and I understood that. Then I

would put my hand on my heart and say, "Friends."

In one store in Kiev we met a man and his wife who spoke an English word or two. She was a teacher and he a builder. I wished that I had asked them to let us go home with them; they were so gracious and kind. I wonder what would happen if someone from Russia went into one of our department stores and said in Russian, "I am from Russia."

One night we were at the opera *Rigoletto* in Moscow and a young Russian woman was seated next to us. She was studying neuro-surgery at the university and could speak a little English. She purchased a book for us with her compliments.

In Russia we Americans had complete freedom. No one examined our baggage on entering or leaving the country. No one looked at our mail. Dr. Potts wrote many letters home. He bought Russian stamps with the picture of Benjamin Franklin on them.

Dr. Potts took pictures everywhere except in one museum lo-

cated in the Kremlin. He took many pictures in other parts of the Kremlin. I am not sure we could do this in all the art galleries in the United States.

We went to the Baptist churches in Moscow, Kiev, and Leningrad. In all three cities the Baptist churches have two services on Sunday, one on Tuesday, one on Thursday and one on Saturday. Many people walk for miles and then have to stand throughout the three-hour service, for the pews are full when they get there.

Dr. Potts and I had the privilege of speaking in the churches at Moscow and Leningrad. We preached about Christ—about prayer and peace. People wept as we talked.

Nine out of ten of the people attending were past 40 years of age. There were a few young people, but not many. They sent up requests for prayer. I have this note written in Russian, "Let us pray for each other—there are no prayer borders."

WE VISITED the Russian Orthodox churches in all three cities. They have two services every day, seven days each week. There are 13 active Orthodox churches in Leningrad, and more are becoming active.

To our surprise there is great Christian art in all the museums. We saw as much, or more, Christian art in Leningrad as any other

museum in the world. I believe there are more pictures of Christ and biblical characters in the Hermitage of Leningrad than in the Louvre of Paris.

The young man who was our guide in Leningrad gave us the name of each great painting and the name of the artist. Then I told him the story in the Bible. Sometimes I read my New Testament to him. He said, "This is a new world to me." We sent him books on religious art.

In Kiev, on the Dnieper River, we visited the Sanctified Cathedral which was started in A.D. 1032. It is now a museum. A statue there now memorializes the bringing of Christianity to the Ukraine in 987.

Today Russia is dominated by materialistic philosophy. I do not want this to happen to the United States. Thirteen colonies became the United States; we must see that colonialism is abolished and be friendly with the entire world. People all over the world want freedom.

We must see that the evangelical Protestant faith is spread all over the world because this brings democracy.

Let us pray. Let us have faith in Christ. Let the Church become a movement and be concerned and have compassion for all persons, regardless of color or nationality or class or caste. Our God created all people and redeemed them. And he loves each one.

The Bishop was a Scientist

By J. ALTON TEMPLIN

*Professor of Social Science,
Southwestern College, Winfield, Kan.*



He wrote books, climbed mountains, and built schools, but Henry White Warren became known as the "scientist bishop."

HENRY WHITE WARREN was a scientist as well as a churchman, but he was much more. It is doubtful that any other bishop has had such varied interests and accomplishments: preacher, educator, author, mountain climber, missionary worker, chaplain, astronomer, legislator, builder of theological schools, businessman.

Henry White Warren was born on Jan. 4, 1831, at Williamsburg, Mass., where his father worked alternately on his farm and in the nearby sawmills. Young Henry worked for a time as superintendent

of one of these mills. He was converted at the age of 17.

His college work was done at Wesleyan University, Middletown, Conn., where he graduated in 1853. Afterward he taught foreign languages and natural science at two schools. Two years later he and his younger brother William (later president of Boston University) were ordained by Bishop Matthew Simpson, and they joined the New England Conference. Henry served several significant churches in the New England, Philadelphia, and New York East Conferences before his consecration as bishop in 1880.

Warren's interests were broad. While serving a church at Lynn, Mass., he was also a member of the Massachusetts House of Representatives. Two years later he was picked to preach before the state senate,

and he was a chaplain in the Civil War.

An obscure part of his early career was his venture in the dry goods business with Paul L. Chandler. Mr. Chandler was to be the manager, although the corporation was dissolved after four years, with no further records preserved.

Before his consecration as bishop in 1880, Warren had become distinguished as both a lecturer and an author. In 1871 (while he was still in the dry goods business) he spoke before the Methodist Lyceum of Philadelphia on "The Duty of the Church to the Intellect." Often sought as a speaker, he visited almost all parts of the country.

As an author, he published his first book in 1874. It was called *Sights and Insights*. Other titles from his prolific pen were: *The Lesser Hymnal*, 1877; *Studies of the Stars*, 1878; *Recreations in Astronomy*, 1879, perhaps his best known; *The Bible in the World's Education*, 1892; and *Among the Forces*, 1898. All but the last two were published before he became bishop.

It is from these books, as well as from his earlier interest and short career as a science teacher, that Warren acquired his reputation as the "scientist bishop." In fact, his book *Recreations in Astronomy* was chosen in 1886 as a Chautauqua textbook. There was a demand for 20,000 copies.

At the General Conference of 1880, both Henry White Warren

and his brother William F. Warren were delegates. The younger of the two heard a rumor that Henry probably would be elected bishop, although no attempt to win votes had been made by either brother. He was chosen on the first ballot, and he held office for 32 years. At the time of his death this record had been equalled by only five: Bishops Asbury, Janes, Simpson, Vincent, and Edward G. Andrews.

BACK in 1880 bishops could choose their areas. Warren chose Atlanta as his first field of service. Within the first month he had helped to found Morristown Normal College for Negroes, and during the year he helped to open an industrial department at Clark University, also for Negroes. One further endeavor in Atlanta was his work in organizing Gammon Theological Seminary, a part of Clark University.

Bishop Warren met Mr. Gammon, a superannuated minister of the Rock River Conference, who made the original contribution and gave his name to the school. Shortly afterwards, however, it was deemed advisable to separate from the university, and the two have remained separate to this day.

Warren's first trip to Colorado came about 1879. The next year he conducted the annual conference there. It was on the first trip that he probably met Mrs. John Wesley

Iliff, widow of John Wesley Iliff, who had made a fortune in the cattle business. Bishop Warren's first wife, the former Diantha Kilgore, had died in Massachusetts in 1867. He and Mrs. Iliff were married in 1883 in a ceremony that brought together the Methodist leader of the area and one of the important financial leaders. At the General Conference of 1884 he chose as his area the new one established in Denver.

Soon he was working on a location for the University of Denver. He liked a site outside the city limits of the city, and it was purchased. Methodist leaders hoped that enough people could be induced to move to this new area of "University Park" that a suburban community could be developed.

Prior to his death, John Wesley Iliff had stipulated that some of his fortune was to be used to establish a school for the training of ministers. In 1892, to carry this wish forward, Mrs. Elizabeth Iliff Warren gave the first endowment gift to establish the Iliff School of Theology of the University of Denver. It was soon decided, however, that the seminary should be organized separately from the university. Thus the Iliff School of Theology remains on the adjoining campus to the University of Denver, but incorporated separately.

As a bishop, Warren traveled widely both within and outside his episcopal area. He held dedications,

preached sermons, raised money, visited ministers and parishioners in all parts of a vast territory. He was invited to annual conferences all over the nation, gaining much popularity and prestige.

When he was elected bishop his friend Bishop Matthew Simpson had said to him, "I fear Brother Warren, that there will be no more 'recreations in astronomy' for you —rather it will be recreations in geography." And the prophecy came true, as he traveled near and far, visiting most of the missions.

He attended the first Ecumenical Conference of Methodism in London in 1881. Afterward, he made separate trips to Mexico, China, Europe, Japan, the Philippines, and India, as well as North Africa and South America. In addition he took two trips around the world.

He enjoyed robust health. He kept his bicycle until almost his 80th birthday. He was often seen riding the few blocks between his house and the university campus.

Mr. E. M. Cranston, son of Bishop Cranston, once saw Warren run a whole block to catch the streetcar in downtown Denver. Later the bishop explained, "Time is too precious to stand on the corner waiting for a car when a little run will save me eight minutes."

Four o'clock was a good hour for John Wesley, and also for Bishop Henry W. Warren. He usually began his day's work at that hour, answering all his correspondence be-

fore a six o'clock breakfast, so that he would have the whole day for other activities.

He was a charter member of the Rocky Mountain Climber's Club, and climbed many of Colorado's peaks with his group. In his book *Among the Forces* he tells of climbing the Matterhorn in the Swiss Alps after many in his group had failed. About this climb he later reported, "It has put more pictures of grandeur into my being than ever entered in such a way before."

He and Mrs. Warren had a summer home near Santa Cruz, Calif. It was called "Epworth by the Sea."

In 1912 he presided over the General Conference at the age of 81. The conference did not suspect that he would not be able to continue as a bishop, but because of personal problems with another bishop they decided to establish a plan of retirement. By a close vote, three were retired.

Two days later Warren made a moving statement to the Conference.

He did not express regret at this forced retirement after so many years of faithful service, but undoubtedly there was a lump in his throat as he concluded: "I have appointed, sometimes to difficult fields, 35,000 men, and they have gone to their work with a loyalty that is sublime, a devotion, courage, and cheer that was born of God. I belong to that class of men, and accept the situation."

Only two months after his retirement, he died on July 23, 1912. Prof. Harris Franklin Rall, then president of the Iliff School of Theology, was with the bishop to the last. He reported greatness, peace, deep faith, to the end.

Bishop Warren's influence had spread far and wide. President William Howard Taft, a friend, sent a tribute to Mrs. Warren.

The Methodist Church, and the mid-west especially, has been richly rewarded by one such as this "scientist bishop," devoted servant of his Church and his God.

MYSTERIOUS WAY

IT IS related of the English poet, William Cowper, that he once became so despondent that he decided to end his own life. He called a cab and directed the driver to take him to a place where he had planned to end it all.

The driver (whether suspecting Cowper's plan or really getting lost) wandered about for some time until he finally came back to the place where they had started.

This seemed to Cowper the work of Providence to thwart his foolish plan to end his life. He gave up his ill-formed purpose and wrote that familiar hymn beginning, "God moves in a mysterious way, His wonders to perform."

—CLAUDE C. DOUGLAS

The Pastor and Mental Health

By PAUL E. JOHNSON

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To illustrate the minister's role in helping the mentally ill, Professor Johnson describes typical training for counseling.

THERE is a general fear of mental illness amongst us. Undoubtedly, such sickness is one of the major perils of modern living. As many diseases are brought under control and the span of life is lengthened, we find mental illness touching one in every 12 persons in the United States.

Part of the fear stems from irrational prejudice and uncanny horror that is rooted in ignorance. Many of us want to remove the mentally ill as far away as possible, so that they will not disturb us.

Our horror is accentuated by such scare words as "lunatic" or "insane." With reluctance, we welcome the mental hospital patient back into community and church groups

as "one of us." But isolation does not help in the recovery of those who are mentally ill. Most of all, they need good interpersonal relationships in which to trust others and accept themselves.

Since the pastor is a key person in the community, influencing attitudes and leading the way to healthier emotional living, his responsibility is plain. But he will need to understand the causes of mental illness and sources of mental health. He will need basic education in mental health. The United States Public Health Service has recognized this by recent grants to theological schools of three major faiths.

How may pastors receive education in mental health? Not by lectures or reading alone. Emotional learning is essential, and this occurs

only when one is personally involved with his whole being, in an existential experience. The pastor needs clinical experience, where he can take part in face-to-face relationships of a healing community.

Many pastors are now receiving a summer of full-time clinical pastoral training in a hospital with an accredited chaplain-supervisor who is working with the inter-professional staff as a health team.

Where this is not possible, pastors are giving one or two days a week for five to nine months in a clinical seminar with a supervising chaplain and the hospital staff.

Theological schools are now affiliating with teaching hospitals to provide clinical orientation for their students, part-time during the school year and full-time during the summer.

AT BOSTON University School of Theology some 20 students are taking a course in pastoral counseling in Boston State Hospital which illustrates a type of clinical training many theological students are getting.

In the past 10 years a revolution has taken place in Boston State Hospital, as a new concept of mental illness and its treatment has emerged. Until 1949, the average stay for a patient was one year; now it is only 30 to 60 days. Formerly 40 per cent of the patients returned, now only 20 per cent do so.

Ten years ago there were six doctors and 50 employees on the wards; now, with fewer patients there are 40 doctors giving full-time service and 62 part-time service, with 650 employees on the wards. The number of doctors, attendant personnel, social workers, psychologists, and occupational therapists, is up to quota; there is, however, a shortage of registered nurses.

The enlarging staff has brought to each patient more personal attention and total treatment than ever before. Nothing is more important than persons in healing the mentally ill, for the healing takes place through inter-personal relations.

Dr. Walter A. Barton, superintendent of the hospital, sought to educate his staff in the practice of mental health. Classes were held regularly to instruct all hospital employees in the nature of mental illness and the ways in which they may contribute to the mental health of the patients.

To indoctrinate theological students, Dr. Barton tells them: "If you would help our patients, you must care. You may tell them who you are, and the very fact that you come each week to see them means that you care. You will work with Chaplain Judson Howard who represents the religious ministry of the Protestant churches in our hospital.

"Your Christian religion says to love one another. This is what the patients need most. It is the love

you feel toward them that will make the difference. If it is unselfish yet personal love, to respect and care for them, it will be healing to their souls."

Each theological student selects a patient and talks with him for an hour each week. There are seminars with the psychiatrist. There are sessions for discussion of interviews to be written. And there are sessions with the chaplain to learn how he works with patients, and with the professor from the school to consider what pastoral counseling means in this and other situations.

"But why do we come to a mental hospital to learn about pastoral counseling in the parish, where people are quite different," a student asks.

"There is no short answer," the professor begins. "It may be clearer after these months of clinical experience. The difference between those who are in and us who are out of a mental hospital is not so great as may at first appear. We all have emotional conflicts and anxieties,

and our aim is to understand personality more deeply.

"To perceive a mental patient as another species is to push him away and set social distance between us. To recognize him as one of us suffering the distresses of life in his own unique way is to respect his individuality and accept him with compassion as one whose sufferings we can share.

"Then, as we call upon a parishioner or receive him for pastoral counseling in the church study, we may enter with empathy into his sufferings, with deep respect for the unique meanings his life has for him yet with full sympathy for one who suffers even as I."

Through the months to come, as the student pastor mingles with the patients on the ward and talks regularly with the one who is his special charge, there are moments of anguish and even despair. "How can I be adequate to the demands of this pastoral counseling?" the student asks. He realizes that he does not know enough; he is not a psychiatrist and will not presume



to do the work of a psychiatrist; but he will consult the psychiatrist time and again to seek clearer understanding of the patient and his needs.

He realizes, too, that he does not love enough by himself to heal the wounds of loneliness and rejection the patient suffers. He will need humility as never before to confess his littleness in himself alone, and seek the infinite love for which he desperately hungers and without which he himself is an empty vessel.

In the anxious moments of the first interview, the student asks himself frantically, "What can I do for this patient who is so different and distant from me?" He wonders whether the patient wants him to come, whether he can give anything the patient really wants or needs. He may try token gifts, like bringing a magazine or a book, perhaps the Bible.

What does such giving mean to the patient and what to the student? Eventually he discovers, of course, that nothing he gives, whether advice or some material thing, is enough. He asks, "What can I be to this person that will communicate God's love to him?" And in this he enters a new dimension of religious experience to perceive that *doing* can never of itself achieve wholeness.

What, then, will be the source of his own healing, that he may have some wholeness to share?

In clinical experience the pastor

will learn that the isolated person is sick, and that wholeness is possible only through meeting other life.

He will ask a third question beyond the first two, as the emptiness of his previous efforts breaks in upon him. "How can we become a dynamic relationship of healing?" For there can be no giving without receiving, and the pastor who is unwilling to or unable to receive will not be able to continue giving to others.

This is why communion with God is basic to his ministry; if he is to give the life of the Spirit he must be related to spiritual resources. The loving community of the church will be his resource, too, and the loving family. In the face-to-face encounter of pastoral counseling there is a mutuality of giving and receiving.

THE essence of counseling is a pastor's desire to learn at each moment from the person before him. If he grows weary or impatient, or turns to his own interests, he will fall into flat and futile words that scatter like empty and lifeless shells on the sands. Dynamic healing is not in them, but rather in the wholehearted devotion of the counselor who cares for the patient enough to live through his deepest experiences with him in profound respect and appreciation.

How will the pastor help another person to discover health and

wholeness? From experiences like those noted above we come to these conclusions:

1. The pastor will bring mental health only to those persons for whom he cares. Such persons may then affect the mental health of other persons, as husband and wife or parents and children, or friends and neighbors. This may spread like the literacy program of Frank Laubach on the principle of "each one teach one."

2. A pastor who cares for persons will offer himself to them through relationships of loving concern and deep appreciation. He will listen attentively to discover what concerns each person he meets, and he will respond with genuine respect to the unique experience the other desires to share.

3. Such meeting of pastor with person is dynamic if there is mutual giving and receiving of interest and devotion. The potentialities of growth are in every such meeting, but they often fail by reason of indifference or resistance to the interest and needs of the other person. Efforts to coerce or compel a response are worse than futile for they block open communication.

4. No pastor or counselor can be sufficient in himself to meet the needs of another person, for the isolated person is feeble and fragmentary. In his communion with the loving God, and his sustaining resources of loving family and Church, he may grow in grace and renewal to offer healing love.

In the overflow of such love is the basis of mental health.

THE HEALING OF SILENCE

MAN TODAY is a bundle of noise. Cities are reservoirs of noise, fortresses against silence. The blaring radio and television condition man away from silence and from Him whose creative love would speak and act in and through us. Not knowing and not observing creative and meaningful silence, we are rote men—creatures of drudgery and monotony.

The stream of creativity that could heal our distracted age and transform the neurotic personality of our time will flow as men learn to observe silence—reverent and reflective silence. Rudolph Kassner says that for life to be fruitful in creative art, "only one thing is necessary—solitude. The immense inward solitude. To withdraw into oneself and not to meet anyone for hours; that is what we must arrive at. To be alone like a child is alone when grownups come and go. This solitude does not consist in shutting ourselves away from people, but in practicing recollection."

However, the more technical the advance, the more difficult it is to practice silence.

—GLEN WEIMER in *Brethren Life and Thought*

Whatever Will Be, Will Be— or Will It?



A sermon by KENNETH A. CARLSON
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THE PROBLEM of human suffering staggers the mind. In a second our joys can become sorrows, our laughter grief, our dreams ashes. We try desperately to overcome affliction and disease, but they are ever present.

Fifty years ago Oscar Wilde said that there is enough suffering in one London street to deny the existence of God. And man has always had difficulty reconciling the tragic things that happen to him with the love and concern of God. Even 3,000 years ago the ancient Job, struggling with his own affliction and suffering, cried in desperation, "Oh, that I knew where I might find him." Jesus began his prayer in the Garden of Gethsemane, "Let this cup pass from me." But it didn't and he died in anguish.

Many of us, I expect, take a somewhat fatalistic attitude toward suf-

fering. When death comes we say, "It is God's will"—regardless of the cause of death. During wartime soldiers are heard to say, "If a bullet has my name on it, I'll get it; if not, I won't." When we are stricken, we cry out of the depths, "I wonder why God did this to me."

This general attitude reflected in the words of a recent song: "Whatever will be, will be."

No reflection is intended upon the song other than to question the philosophy that *whatever will be, will be*, that we are the victims of fate and have no power to alter the future.

What, after all, are the basic causes of suffering? First of all, there is much self-imposed suffering. It results either from conscious wrong-doing or from our ignorance of the laws of the universe.

Hans Selye, an Austrian-born doctor in Montreal, holds the theory that all disease is caused by chemical imbalance of the body, which is

caused by stress, outer or inner pressure. Another medical man writes, "Tell people what they are doing to themselves by entertaining thoughts of hate, vindictiveness, resentment, and frustration." He says that more than a third of his patients have ear, nasal, or sinus trouble simply as by-products of hate, resentment and anxiety.

Here is suffering that results from deliberate choices, and this ought not to be difficult to understand. We live in a universe of physical, mental, and spiritual laws and when we violate them we pay a price.

There is a right way to live with yourself, and long ago it was discovered that there is no substitute for a clear conscience. A surprising number of medical men and psychiatrists point out today that much of our suffering *is chosen*: alcoholism is chosen; perversion is chosen; nasty habits are chosen; fear and anxiety are chosen.

This suffering comes upon people, not because God desires it, not because whatever will be will be, but because of the mischoices of individuals, often because a man lets himself become possessed by greed or alcohol.

SECOND, there is the suffering imposed by nature—tornadoes, hurricanes, earthquakes, and floods take a terrible toll in human life. But perhaps we need to remember that

we do not consider these freaks of nature to be tragedies unless people happen to be killed or injured. There are frequent earthquakes that hardly get notice until human lives are involved. These come upon us, not because God purposely seeks to wipe out our lives and what we create, or because what will be, will be, but because by *free will* or *free choice* we are at the point where a storm strikes. But even more, let it be remembered that death is not a tragedy to God, but is a transition into a world of new life and perspectives.

Out of every disaster men have built better cities, safer dams, more magnificent bridges. Likewise, the wells of human sympathy are kept open and our hearts respond to those in need. We would become calloused people if there was nothing to impel our concern for others. And let us not forget that nature, though violent at times, is basically friendly, or we could not survive on this planet for five minutes.

Third, there is an area of suffering that breaks our hearts because it seems to be without reason. A couple dreams of the coming of a little one into a home and then it is born with cerebral palsy. Who can explain the anguish of soul this imposes?

We are making much progress in understanding the "why" of things in our world, but there are some questions that still await answers. That the answers would be

clear if we had God's view of the world I am certain. And many inexplicable sorrows come upon us, not because whatever will be, will be, but because we do not yet see far enough to have the answer.

I AM NOT so sure that the most important question in the hearts of most of us is, "Why do I suffer," but rather this, "*How can I get through?*"

It is a marvelous thing to learn to live with shattered dreams. Some people change every minor event into a major crisis, fearful thoughts, withering criticism; while the saint changes persecutions into blessings. People who carry grievous burdens and soul-searing responsibilities develop a maturity and a depth of understanding that the rest of us do not reach.

You see it in Jesus, but you cannot explain it. He prayed in the Garden, "*Let this cup pass from me,*" but before dawn you hear these words, "Not my will but thine be done." No man can deny, however indifferent he may be, that the suffering and death of Christ upon the cross made an impact upon the minds and hearts of men from which they have never been able to escape.

In the crucifixion of Christ, we see that God does not desert a man in his moments of suffering and anguish, but sustains him. Sooner or later each of us will have no

other course than to stand up and take it. And these are the moments when God really gets at you, for life's outer defenses are stripped away and your very soul is bared before him.

Perhaps the purpose of suffering is to transform life, to strip away the sham and get our sights on the things that really matter—God, Christ, family, friends. There is something about pain and suffering that releases the greatness of the human spirit. That is, it does this if one can keep his eyes centered upon Christ. I recall reading a line from a sermon someone preached once, "Storms bring out the great eagles, but the little birds take cover."

You see this in an Elizabeth Barrett Browning, a Robert Louis Stevenson, a Lou Gehrig, and a Senator Robert Taft. And you see it in a Philip Keltner.

Phil, with a handicap that would shatter many people, has made his life an inspiration.

Today, afflicted with arthritis he is unable to move a limb, can't bend his back, and hasn't the muscular control to turn a page. Yet Phil Keltner has been a community leader in Tujunga, Calif., for 20 years, organizing a booster's club backed by the local merchants, directing theatrical productions at Verdugo Hill high school. He has organized service and recreation programs for the married couples of the Tujunga Methodist Church,

and has preached sermons there. Several years ago he was honored by the community and presented with a specially equipped car. From his home Phil carries on a magazine subscription and mimeographing business.

Either we take hold of pain and suffering or it takes hold of us. And the people who have taken hold of suffering have done it through faith and through prayer. Again and again I have witnessed the power of prayer to diminish suffering.

We saw this greatness of spirit in Babe Zaharias. She was not only the most amazing woman athlete of our generation, she had a spirit to match it. A sports writer in paying tribute to Babe in a New York newspaper said, "I don't know what it was inside of her that enabled Babe Didrickson Zaharias to smile at death, but whatever it was I'd like to have it."

What was it? Faith! The faith that God was there lending strength and courage. Another writer said of her, "Babe was radiant to the end." There you have it. A faith that keeps you radiant regardless of what life does to you. Possibly the meaning of suffering, then, is to enable us to become radiant and develop greatness.

We do not have to settle back and cry whatever will be, will be; we can meet suffering and pain creatively. Each of us can take these practical steps:

Believe you will find some values in pain.

See in suffering something that unlocks the greatness of the human spirit.

Remember that much suffering is brought on by ourselves.

Keep busy—do what you can within the limits of your strength.

Pray for yourself and others. Your greatest ally is God.

Let go of your fears, worries, and tension and let God take hold of you. Let his healing spirit move through the body and mind. For whatever happens to you remember that God has the resources for holding you together. Job said, "Though he slay me, yet will I trust him." This is the surrender of self and a willingness to let God take over.

Recently I fell into conversation with a doctor. It developed he was a staff member at Bellevue Hospital and a member of a prominent church. I asked him what he felt faith in Christ did for his patients as a healing therapy, and he said, "It is the glue that puts the pieces of their lives back into shape."

I hadn't quite heard it put that way before, but it is significant. Christ takes shattered lives, broken dreams, and discouraged hearts and puts them back into shape; and the process brings out the magnificence of the human soul and spirit.

Whatever will be, will be? No—for we can take whatever will be and make it serve us!

Can the Counselor Be a Prophet?

By WAYNE K. CLYMER
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Condensed from
the Journal of Pastoral Care and the Seminary Review

ONE of the most encouraging signs in the life of the Church is the growing interest in the pastoral ministry. It has always been assumed that a part of the Christian minister's work is to visit the sick, console the bereaved, comfort the troubled, counsel the distressed, and guide the perplexed. However, the pastoral aspect of the minister's task has not always been highly regarded and at times has been looked upon by some as an unfortunate necessity. The interest is a new one, and it has developed among ministers a need for skill as counselors.

Gradually there emerged what has come to be known as "non-directive" or "client-centered" therapy. It insisted that help came from a certain kind of relationship established between patient and

counselor, and not from the analytic powers of the counselor.

The basic presuppositions of this school have been made clear:

(1) It presupposes that the individual is capable of handling his own affairs, choosing his own goals and path to happiness. He is to be respected as a responsible person whose sense of responsibility must be strengthened, and never weakened.

(2) It presupposes that there is within every person a drive toward integration and wholeness. The healing comes from within. The analogy to the body has often been made: the doctor clears away the infection and diseased tissue; the body heals itself.

(3) It presupposes that a person under stress, if permitted to speak

freely and in an atmosphere of acceptance, will lead the counselor to the source of personal conflict—no need for the counselor to interpret dreams.

With these presuppositions the counselor need not know all the answers, does not accept responsibility for a solution. The center of interest is the patient who, as he gains insight, has within him both the power to arrive at the source of trouble and to find the answer to it. The role of the counselor is to provide a permissive atmosphere in which the troubled person may talk freely and feel accepted and understood. It demands that the counselor avoid condemning, praising, or judging the person in any way. There is no place for advice inasmuch as the responsibility and freedom to determine life's goals must be respected.

Christian ministers were not only quick to seize upon this approach as a means for effective pastoral care, but have also sought to show its affinity to the Christian faith.

The inner force toward integration is interpreted as the work of the Holy Spirit. Conflicts, anxieties, and blocks toward wholeness are equated with sin. The gaining of insight is salvation. Acceptance of the troubled person is love. To condemn not is to judge not. Acceptance of self is the proper love of self—as you love your neighbor. Acceptance of the neighbor is reconciliation. Establishment of rapport

is the fellowship of the Holy Spirit. Acceptance of responsibility for change is repentance. Acknowledgment of guilt is confession.

Without denying either the points of contact with the Christian faith or the great help that has come to the clergy through this approach to counseling, disturbing questions arise as to whether this alliance has not been made too hastily and perhaps superficially. May not much of this at its root be naturalism bathed in pious and theological phrases? Does not the procedure assume that salvation is gained by a refined process of introspection? In what sense is the hypothesis of God needed at all? Is there still room for the prophet, not only to listen but to proclaim mercy and judgment, to declare the counsel of God?

To state the problem is not to assume that it has no solution, but it is important to be clear about the reality of the problem. There is an impassable gulf between those who begin with the assumption of the reality of God, whom to serve and glorify is the chief end of man, and those who speak of God either as a primitive belief devised to protect man from neurotic threat or as irrelevant to the understanding of man, or even those who can discuss the whole question dispassionately.

No amount of word jugglery can escape the fact that belief in revelation and submission to the authority of Jesus the Christ is at the heart

of our faith. And it is just to this point that the basic question emerges. No two words are treated with greater disdain by secular psychotherapists than the words "revelation" and "authority." Is it possible to be a counselor—non-judgmental, permissive, allowing every person to make his own decisions about goals, to stand on his own feet as an autonomous individual—if you believe in a divine revelation with respect to the destiny of man? Once again, can the counselor be a prophet?

There are some who answer this question in the negative. The role of the prophet must be abandoned. "We psychiatrists," writes William B. Terhune, in the *Journal of Pastoral Care* (Fall, 1948), "believe that the church makes a mistake in assuming an authoritarian approach." Eric Fromm rejects all religion based upon revelation, maintaining that only humanism is compatible with a sound psychotherapy. One Christian minister to college students not only rejects the word "evangelism," but objects to all direct methods to win converts.

There are others who take the position that while client-centered counseling has a limited role, the underlying philosophy is at variance with the Christian faith. The Rev. Morton Smith says (*Journal of Pastoral Care*, Spring, 1949) that Christianity "is by nature . . . an authoritarian religion."

Probably the most common view

is that the new counseling is a tool which may be used. It is a technique and instrument to achieve certain objectives. This position has merit, but it often fails to realize that the technique implies a basic philosophy and fails to push on to a philosophy that comes to terms with the essential concern of both the Christian faith and psychotherapy. Consequently, the issues raised in this paper are usually side-stepped, with the result that little is done to indicate how the insights of the new counseling and the Christian faith support each other and in what way they are complementary. This leaves the pastor in the awkward situation of feeling he is working with one set of values when he is in a counseling situation, and with another set when he is in the pulpit or classroom, or engaged in evangelistic endeavor.

CLEARLY the question centers in the nature of revelation and authority. Is there a way of viewing revelation and authority that respects the autonomy of the individual? It is my contention that there is.

It is unfortunate though perhaps inevitable that, to date, the clinical psychologist and psychiatrist are forced to work with persons for whom religious faith has not been a healing force. Those for whom religious faith has been a dynamic and joyous experience giving mean-

ing and purpose to life are precisely the people seldom seen by the psychiatrist. Consequently, when an eminent man like Eric Fromm gives a description of Christianity, he does not seem to realize that many of us would be equally repelled by the picture of the Christian God which he paints.

Christianity is a religion of revelation, indeed more accurately defined as a revelation than as a religion. But it is important to understand the nature of the revelation. The supreme revelation of God came in a person, in the events that constituted the life, death and resurrection of our Lord. In confronting this life men become aware of meeting God.

What was made known was not a new statement of truth, but God—and God is never a statement. Our propositions and dogmas may point us toward the revealing event, and so are of inestimable importance, but they are never the event itself. Revelation continues to be a personal encounter of God in Christ in and through the testimony and fellowship of the Church.

Awareness of revelation of God has great authority for the believer. In fact, the awareness of authority grows not less but increases as faith matures. But it is not thereby authoritarian. One of the greatest weaknesses in the writings of many psychotherapists is the failure to distinguish between authority and authoritarianism. Not only are the

terms different, but the Christian faith, as we see it, rejects authoritarianism as a hindrance to real spiritual authority.

Three types of authority may be delineated. The first is the authority of coercion. This coercion may be physical, as when in communist trials the wills of men are broken; it may be intellectual, as when assent is gained by overwhelming the intellect rather than by guiding it.

There is also the authority of acknowledged mastery. It is common to speak of a man as being "an authority in his field." There is nothing authoritarian when such authority is acknowledged, so long as free investigation is not denied.

For some people the Church occupies this position. They do not claim to know or understand all the dogmas of the Church, or to be able to follow the theological arguments for the faith. So long as such authority is accepted freely it is free from authoritarianism, though it is certainly a gain when belief rests upon experience and reason. As we shall see, this falls short of the highest spiritual authority.

There is also the authority of inherent worth. It is the authority in an expression of moral goodness, beauty, truth, or holiness, which when encountered is seen to be and acknowledged to be one's highest good; one feels that it has an inherent right to claim his allegiance and to command his energies. It is the claim of truth upon the sci-

tist and the claim of beauty and harmony upon the artist and musician. It carries with it the paradoxical experience of surrender and fulfillment. It is the bondage that is freedom.

The authority of Jesus is essentially the latter. He chose to win the free consent of men in response to the life that he lived before them, even to the cross.

Indeed, for Jesus, an unwilling disciple would have been a contradiction in terms. To be a disciple of Christ and wish not to be would have been to be no disciple at all. Such a condition would divest the relationship of all spirituality.

Thus it is clear that anything that would work against the free response of the individual to the revelation of God would work against the purpose of the revelation itself.

Respect for the individual and the desire to see him grow in the acceptance of responsibility for decision is here affirmed not in spite of the Christian revelation but because of it. Guarding the individual's freedom is a matter of concern not in spite of Christian authority but the only way in which such authority can be realized. When revelation and authority are viewed in this light the essential point in psychotherapy is conserved, that is, the autonomy of the individual.

Thus far we have sought to establish the point that the concepts of Christian revelation and authority, which are often suspect in psychia-

tric circles, include the basic goals of good therapy, and that authoritarianism is a perversion of Christian authority.

If this can be maintained, it is a real gain, for it lays the basis for a working philosophy of pastoral care. But this does not fully answer the question posed earlier. While it is clear the Christian revelation and authority do not violate the central concern of good therapy, but rather re-inforce it, it is necessary to indicate in what way the Christian counselor goes beyond secular approaches.

RESPECT for the individual is indeed precious, but it is sometimes implied that this requires neutrality on the part of the counselor with respect to ethical and religious questions. Here again is confusion. Coercion there must not be, but it does not follow that only a neutral position is noncoercive. In fact, neutrality with respect to human relations is a myth.

In a recent essay on "Historical and Philosophical Presuppositions for Understanding Therapy," Rollo May points out that the so-called neutrality of therapists in past decades has been revealed to be "not neutral at all but based on a particular ethical viewpoint, namely that of a fairly complete relativism. Ethical and value judgments are inescapably present whenever one deals with living human beings."

Now this is the crucial point. The need for a sense of autonomy is granted by all, but is this autonomy rootless?

Now the Christian counselor, believing as he does that life is of supreme worth because there is a ground of meaning, and that life is rooted in God as made known in Christ, finds his task more difficult but immeasurably more rewarding. He must do all in his power to enable persons to become an integrity, to become responsible persons making free decisions. He must guard against fostering neurotic dependency.

He knows that this is not only good therapy, but a necessity for the fulfillment of the kingdom of God. Whatever can be learned from religious or secular sources that will help in guiding persons to mature acceptance of themselves and others, should be assimilated. But if counseling procedure suggests listening and withholding personal convictions, it will not be because there are no convictions to express. The Christian counselor will value the individual's right to make his own decisions, but not because one decision is as good as another, or because nothing has been given to man to aid him in making his decisions.

He confronts men with a life lived in history which by its very nature demands decision—and he knows that only a free decision is of worth.

As such, the Christian faith is not simply for the neurotic and the incapacitated, but for man as man. The Christian faith concerns the ends of life. When ultimate questions are asked, the Christian is neither embarrassed nor speechless. He points to the testimony of the gospel and to the life of fellowship in much the same way an artist might point to a picture if asked if there is beauty in the earth. He is at ease.

The Christian counselor will learn when to speak and when to listen, and he will need to work hard at centering his interest and concern in the person before him. He will need to learn to keep his own ego interests chained in the dungeon.

But when the question is asked, "What must I do to be saved?" and when it is asked responsibly by one who has gained insight into his own needs, the Christian will joyously share his faith as his finest treasure to be offered. In doing so he will no more violate personal autonomy than the client-centered therapist who lectures or writes controversial books to persuade others of his point of view.

In the final analysis ultimate questions arise within man which do not have pathological origins, but which belong to man as man. These cannot be met simply by probing deeper into the subconscious by means of introspection but with a declaration of faith.

How Do Your Records Grow?

By EUGENE R. BALSLEY

Pastor, First Methodist Church, Hammond, Ind.

EVERY PASTOR, at one time or another, has become the administrator of a church organization whose records were in a muddle. In the process of getting "oriented" he has met people who indicated to him that they were members of his church, or their children had been baptized in his church by a predecessor two or three times removed. Yet, when he tries to locate their names on the roll, or in the registry of the baptisms, he has not found them. And sometimes the people were right!

Several years ago I visited a production manager at his office in the plant. He had a small table with several types of mimeographed pads. They were of memo size, approximately 4 x 8, each in a different color and printed with slightly different wording.

A glance told me that they had been designed for different types of jobs. He told me that when new orders or changes of previous orders came to his office, they were first recorded on these appropriate blanks. Each blank, properly filled

out, followed that particular order throughout the shop. When the final bill was calculated that blank was then filed in the account folder. It showed all changes as they occurred and could be referred to later for verification.

I went back to my study feeling that the modern church could learn a great deal from present-day industry concerning record keeping.

Every pastor has the responsibility of baptizing children, youth, and adults, receiving new members into the church, removing previous members from the church rolls, either by death or by transfer of letter. How many times have we kept such sacred notations on a scrap of paper or on the back of an envelope we were carrying in our pockets—fully intending to give them to our secretary when next we saw her? Is it any wonder that people may sometimes rightly claim to be members of the church we are serving, or declare that their children received Christian baptism when we have no record?

Following the example of the

REMOVAL

NAME _____
ADDRESS _____ DATE _____
CAUSE OF REMOVAL _____

REMARKS: _____

BAPTISMAL INFORMATION

NAME _____
ADDRESS _____
Fathers Name _____
Mothers Name _____
DATE OF BIRTH _____
DATE OF BAPTISM _____ PLACE _____
PLACE OF BAPTISM _____
HOW DISPOSE _____

NEW MEMBER

NAME _____
ADDRESS _____
OCCUPATION: _____
NAMES OF CHILDREN: _____
HOW RECEIVE _____ DATE OF RECEPTION _____

REMARKS: _____

production manager, we have designed the three types of memo records pictured here: one for baptism (mimeographed on blue paper); one for new members (mimeographed on green paper) and one for removals (mimeographed on yellow paper).

All records are compiled or changed from these work sheets and the work sheets are kept in separate folders throughout the church year. The secretary gives each a number in the upper right-hand corner when she receives the notation, and we can see at a glance how many baptisms we have had, how many members we have received and how many removals have occurred. A very present help when the district superintendent wants reports!

A glance at the "work sheet" for baptisms indicates that it furnishes us with *all* of the information ever needed either to make out the certificate or to record the event on the church books. We added the lines "how dispose" because many times young couples return to the place where they were married to have their first-born bap-

tized, and that record should immediately go back to the church where their membership is active. Such notations certainly help us as we are preparing the record of this important service.

At the bottom of the work sheet for new members is a place for "remarks"—that is, pertinent information which the pastor or parish visitor has gained as he interviewed that particular family. Some member of the family may have special talents which should be put to immediate use. Thus we don't have to wait a long time to discover such facts. Also on the removal blank we have sufficient place to indicate whether this individual or family was removed by transfer, or death and by what means we received that information.

I always carry a few blanks in my parish calling book so that when prospects for church membership make their decision or I am asked to administer the sacrament of baptism for some member of a family at a future date, I can immediately record the necessary information. By such careful nurturing our records are growing well.

PRACTICAL LESSONS

EVEN today we have fresh practical lessons to learn from the Gospels and Epistles in the matter of the cure of souls. We see here more vividly than elsewhere that the cure of souls is never merely a method, even a method derived from a doctrine, or a task for certain hours in the week, but that it involves both the faith we live by and all our daily activities and contacts.

—JOHN T. MCNEILL in *A History of the Cure of Souls* (Harper & Bros.)

WANTED: More Choir Members

By CARROLL L. PICKERING

*Minister of music and education, Fountain City
Methodist Church, Knoxville, Tenn.*

THOSE who are interested in developing good choirs in their churches usually have one problem that stands out above all the others! "If only we could get more people to sing in our choir...."

Even a good director is limited in what he can do with a small choir when most of the members are untrained singers. On the other hand, a good director can produce very satisfactory results with a choir of 25 to 40 members of only average musical ability.

Why won't more join the choir? Here are my responses to some of the reasons most offered by persons asked to sing in the choir.

Don't have time to rehearse. From both practice and observation, I would guess that most choirs do not rehearse longer than from one hour to one and a half hours per week. That is from four to six hours each month—not really much time out of about 480 waking hours, is it?

Can't sing, or I have no voice. Most people merely *assume* they can't sing because they have had no training and cannot read music. Actually, very few have no ear for music at all, and some of these will

show improvement with a little extra help. As far as the voice itself is concerned, again, relatively few have a voice that is completely unsuited for choral work. But these singers can be coped with and retained in the choir by exercising patience, tact, and understanding, and by giving them some special help occasionally.

Don't know anything about music. Where do people get the idea that one must "know" music in order to sing in a choir? It is obvious that a director could do better work with a choir of trained musicians, all else being equal. But in virtually every choir there are a few "note readers" who can lead out enough in rehearsal for the others to follow when attempting to learn new music. The more training choir members have, of course, the better; but if the director is worth his salt, he can teach the singers their parts.

If one has a better reason for not singing in the choir than the reasons discussed here, it may be worth considering. Otherwise, friendly encouragement with answers similar to these should produce good results.

Sermon Suggestions

Notes on preaching for Sundays in August. The season of Kingdomtide begins with the Festival of Christ the King, August 25. Green continues as the season's color.

This Glorious Hour: August 4. Scripture: Ps. 139:1-18; Acts 2:14-38. Text: Acts 2:38.

WHITTIER SPOKE OF "the great eventful Present." As we house the Holy Spirit, we make each moment a golden nugget. Forgiveness is known, and life, and peace. God desires to give us the Holy Spirit (Lk. 11:13).

Our baptism was an event in history, but we may also say, "I am a baptized person. When I first saw the light, history was made, but I am walking in the light now. *When I awake, I am still with thee*" (Ps. 139:18).

Frank Laubach, when a lone missionary on Mindanao, in the Philippines, received a gift. "The most wonderful discovery that has ever come to me is that I do not have to wait until some future time for the glorious hour. I need not sing: 'Oh, that will be glory for me,' . . . and wait for a grave. This hour can be heaven. Any hour for anybody can be as rich as God."

In *Letters by a Modern Mystic* (Student Volunteer Movement) he

shows how he did nothing but open windows outward to God.

Moment by moment, I'm kept in His love;
Moment by moment, I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am Thine.

The Good Ship Salvation: August 11. Scripture: Ps. 107:23-32; Mk. 4:35-41. Text: Mk. 4:36.

THE 3RD CENTURY *Apostolic Constitutions* give this direction for building a church: "Let the building be oblong toward the east, like a ship." From early days the church was thought of as the ark or ship of the Lord. People were invited to come on board. The ship rescued the perishing.

This ship of salvation ought also be a food ship, meeting the teaching of Jesus: "*I was hungry and you fed me.*" It ought to be a ship of courage, a hospital ship, a Bible boat, a school ship. The church is a ship on a voyage.

Here is a fellowship (a crew)

Special Days

June 9 to Aug. 24—Whitsuntide

July 4—Independence Day

Aug. 25—Festival of Christ the King

Aug. 25 to Nov. 29—Kingdomtide

where persons are accepted for their very own sakes without rank. Only the ill and aged are passengers; all others are crew. The church is a true community. No one feels secretly helpless.

The Christian life is not so much a promise of the harbor as a navigation of troubled waters. Christ gives chart and compass. "Jesus, Saviour, pilot me." He says, "Fear not."

In the writings of Hippolytus the metaphor appears: "The sea is the world in which the church is set, like a ship tossed in the deep, but not destroyed; for she has with her the skilled pilot, Christ."

Habitual Christians: August 18. Scripture: Neh. 9:6-15; Acts 2:37-47. Text: Acts 2:46.

In *Talks to Teachers*, William James, pointed out that "habit is second nature.... Education is for behavior, and habits are the stuff of which behavior consists. We must make automatic and habitual, as early as possible, as many useful actions as we can."

We point the finger pitingly and say, "Jake has the habit!" We mean

that he is a candidate for alcoholism. Ought we not be as able to lift the finger demonstratingly and say, "Joe is a Christian," meaning that his discipleship can be counted on?

The first converts were in Christian fellowship, and at the temple habitually—"day by day." They wore glad faces . . . their hands were generous . . . they praised God—"day by day." They always encouraged one another. Where is there a better brief biblical statement of the holy habits?

Kingdomtide

KINGDOMTIDE, which embraces the last Sunday in August through the Sunday next before Advent, is a sub-season within the Season of Trinity. It is the last half of the Church year.

George M. Gibson (*see the first reference*) says that "the great social concerns recur throughout the Christian year and have their special season at Kingdomtide. These 12 weeks may properly be devoted to the contemporary emphasis upon ethical problems or to studies in the social implications in the Gospels and Letters."

Kingdomtide is often referred to as "The Season of the Kingdom of God on Earth." As will be noted in this series, the period contains a number of special days. We are challenged to consider them, not as stumbling blocks to a program of creative preaching, but as stepping-stones which can help us lead our

people to a deeper awareness and dedication to the life which can experience the kingdom of God in every area of personal and social living.

Recommended References:

The Story of the Christian Year, George M. Gibson, Abingdon Press, 1945 (\$2.50).

The Word In Season, Hughes Wagner, Abingdon Press, 1951 (\$2.00).

A Symphony of the Christian Year, Randolph Crump Miller, Seabury Press, 1954 (\$3.25).

The Interpreter's Bible, Abingdon Press.

Worthy of the Lord: August 25, Festival of Christ the King. Text: *To lead a life worthy of the Lord . . .*, Col. 1:10, 13. Scripture: Col. 1:1-20. Suggested hymns: 8, 144, 148, 479, 481, 482, *The Methodist Hymnal*.

IN SLEEPY HOLLOW CEMETERY near Concord, Mass., this epitaph appears "Ezra Ripley, Who Came Of The Best Pilgrim Stock, From A Long Line Of Ministers Of Concord. He Was Worthy Of His Lineage."

Each of us wants to live that way. Paul challenged the people of Colosse to rise above philosophical discussions about Christianity and to live as being worthy of the Lord.

The Apostles' Creed declared that

Christ "sitteth at the right hand of God the Father Almighty," and from this doctrine we are invited to hail Christ as king and consider how we should live so as to be his worthy subjects. The king has sovereign claims on all his subjects—their lives, their time, their talents, their goods. He has a right to call them to account at any time. He can demand their absolute loyalty and obedience.

When Cortez disembarked his 500 conquistadors upon the eastern coast of Mexico, he set fire to the ships. His warriors, watching their means of retreat burning in the harbor, knew that they were committed with their lives to the conquest of the new world for Spain. An even deeper devotion is asked of Christ's loyal warriors, forsaking all means of escaping the royal command to "go into all the world."

We must risk everything to be worthy of him. We are his emissaries, his ambassadors, his witnesses. (And witnesses are those who risk their lives for what they believe.) We must never undertake anything which we cannot ask him to bless. We must never let his flag be cut down. Our business is to see that "the kingdoms of this world become the Kingdom of our Lord and of his Christ."

UNBALANCED BUDGET

STATISTICS show that 10,000 people are killed by intoxicating liquor to every one killed by a mad dog. Yet we shoot the dog and license the liquor. Looks like the only thing more expensive than education is ignorance.—*The Rotary Hub*, Hornell, N.Y.



Theology Invades Annual Conference

By W. F. HATHAWAY, JR.

Pastor, Methodist Church, Ingleside, Tex.

TWO young pastors found a new method of informal group study with their colleagues.

HERE was a time when annual conference sessions gave much time to theological discussion and debate. Members gleaned much of their theological knowledge from these periods.

Now, however, the emphasis is on conference business. Imparting knowledge on theology is regulated to the "conference preacher" and never consumes more than an hour a day. Usually, there is no time for questions and discussion.

Regretting this situation, two younger pastors of the Southwest Texas Conference developed an idea. Why not have a theological discussion on a pertinent topic led by a competent authority? they asked. Thinking of no valid answer in the negative, they planned an evening before the opening of annual conference when the emphasis would be on theology. They asked Dr. Albert C. Outler, professor of Systematic Theology at Perkins School of Theology, to serve as leader.

Letters were sent to 79 young pastors of the conference, explaining the proposed program. The list was arbitrarily selected, as time was

short, and it was felt that extending an open invitation might draw too large a group for effective discussion. More than 70 pastors replied, all expressing enthusiasm and willingness to participate. "The Relationship of Jesus and His Church," was the topic announced.

On the night of the meeting, over 60 young pastors plus a few wives met at Jefferson Church in San Antonio for supper, and the discussion that followed lasted three hours. Interest remained high through the evening. The session never "dragged," and it continued informally over coffee long after adjournment. (Cost: \$1.25 a person.)

Results were gratifying. The group had taken time to make plans for next year, appointing a committee of three members. To most of us, annual conference gained new significance as well. We had regained a deeper appreciation of the Church and were able to cope with its mechanics with vision, patience, and hope. It was commonly felt that the seminar had enhanced our outlook and set a higher tone for the conference proceedings.

Perkins School of Theology officials were pleased too. They not only promised full cooperation but made it known that they would like very much to see more seminars of this kind, initiated locally by pastors. Hopes were expressed that this could be a new trend in post-graduate, informal education.

Some problems arose, the principal one being that few were able to get and read the suggested books. Of course, this could be remedied by selection of the topic further in advance, giving the pastors most of the year to read extensively and making for better discussion. Another problem was that conference boards met on the day of the meeting, causing many to arrive late. Several who had intended to attend did not make it for this reason. This problem could not be solved except by meeting at some other time rather than the time of annual conference.

But most of us feel that just before annual conference is the most suitable time to meet. We believe that this venture is an asset to annual conference, emphasizing a concern for the Word as well as the work.

I BELIEVE

ACCORDING to Quakers in London, these words were found scribbled on the wall of a cellar in Cologne, Germany, where German Roman Catholics had been sheltering some Jews during the war:

"I believe in the sun, even when it is not shining. I believe in God, even when he is silent. I believe in love, even when it is not apparent."

Should the Minister's Wife Work?

Pro and con viewpoints on the question of whether a pastor's wife should work for pay outside the home and church.

No!

SOME YEARS AGO, while my husband and I were living in Chicago, the banks closed and our church funds were lost. Our salary was temporarily suspended. So I found a job, working for Sears Roebuck and Co. It was my first full-time job outside the parsonage for pay.

Years later, as a result of a community need, I became acting dean of girls in the senior high school of a city where we resided for 13 years. During that period I continued as executive director of our Methodist Youth Fellowship of 150 members and director of three choral organizations.

On the basis of these experiences, I believe that the minister's wife should not take work outside the parsonage for pay.

When a girl marries a minister she not only acquires a husband—she acquires a full-time career. Then comes that high moment when she stands beside her husband at the annual conference as he takes the vow to give full-time service to the Church. Thus bound together, they become a team in one of the few professions that ex-

tend a wife the privilege of sharing with her husband the day-by-day activities and relationships of his work—their work—God's work.

In the parsonage, a good wife maintains a schedule and creates an atmosphere that will make her husband's work easier, physically and psychologically. Besides being keeper of a clean and orderly home and a well-groomed self and family, she is also "keeper of the quiet" during her husband's *regular* morning study hours.

Now introduce into this picture a wife employed outside the home. Each day requires a co-ordination of two major schedules. The wife's left-over crumbs of time are inadequate for her home and church responsibilities. Tensions mount, taut nerves become frayed, and unless it is possible to employ household help (as was my privilege) the minister-husband too often becomes his wife's assistant, stealing time from his study and church responsibilities to become maid of all work and day-time baby sitter.

A minister is not ordained for such duties as these, and his advancement to larger fields may be curtailed.

Another relationship that suffers when the wife is employed is rapport

with the members of her church—her people. By virtue of her position she is the official hostess of the church on all occasions. Her innate friendliness, and gracious informality, and the quiet, affectionate way she solidly supports her husband, exemplifies the position of respect, good will, and loving regard every minister's wife should seek to attain.

So, instead of full-time employment for salary with all its negative factors, let the minister's wife seek self-expression through some talent in keeping with the profession. This, though not so profitable financially, will prove positive and rewarding in all her relationships.

—MRS. RAY HONEYWELL, *First Methodist Church, Galesburg, Ill.*

Yes!

ONCE women were censured for taking jobs outside of the home or the church, but times have changed. Many women today keep their homes, raise their families, and hold down a job. When the minister's wife tries this combination of activities she does it all in addition to her responsibilities in the church. When she chooses to take a job, therefore, she probably makes her decision more carefully than when the wife of any other professional man does.

It is only tradition that makes the minister's wife any different from the other women in the church. She is a lay person, belonging to the church as other people do.

The Methodist *Discipline* gives her no special status. She is not required to have an education. There are no orders provided for her. Just where

the idea originated that she must be at the center of all church activities, I don't know.

Ministers' wives are good women, and they find it easy to live lives in accord with what people "expect of the minister's wife." They enjoy their so-called "duties." They like to be with people and work with them. Their interest in the church program is keen, and they are eager to lead others into active participation. Of course, there is some danger that these duties may be activities that rightfully belong to some of the other church women.

Because she is probably one of the best educated women in the church, the minister's wife rarely has a chance to use her abilities to the fullest extent. And she needs to express herself. Her mental health, and even sometimes her physical health, is improved when she has her own job to do.

If she has been a professional woman before marriage, it seems folly not to keep this important "insurance policy" in good standing and ready for use in case of emergency. One dares not let too much time elapse between periods of professional activity.

Ministers' wives, like all other wives, need to be appreciated. In a job, with work well done, sincere appreciation is usually expressed. How many times church people forget this amenity when it comes to the lady in the parsonage!

Besides, there is the income. Where is there a parsonage family that cannot profitably use some extra financial help? The more a minister receives, the more he gives away. Few ministers own their own homes; they cannot afford it. Periods of travel can be

provided for the family with extra income. College educations can be paid for while the minister's children are in college rather than afterward.

It is possible, I believe, to carry on one's duties as a minister's wife, be the mother of the family, and have a job too. Of course, one must have good health. One must organize time carefully, and live by a schedule. Most important, one must do the task at hand and then move on to the next one. Nothing is won by getting panicky over the innumerable jobs that lie ahead. Time taken for recreation is time well spent. It is also important to keep one's spiritual life well nurtured.

One's family need not be neglected. The age of the children very much determines the kind of job undertaken. It is no different for a parsonage mother.

The job-holding minister's wife can find plenty of helpful activities in today's church. It is doubtful that any other woman in the church will equal her hours given to the church activities. Strange as it may seem to some, I firmly believe that most churches

would appreciate it if their ministers' wives stayed out of things a little more. The people want their leadership from the minister. They don't want too much leadership from his wife.

Through the years of my parsonage life I have combined family, church, and occasionally a job. I have tried to keep a good balance of activity. I have made every effort to give to my church what I have in the way of God-given talents. Time and again what I have had to offer has not been accepted. When this has happened I have taken another course of action and tried again. Often I find myself doing things that I had no idea I could do. Sometimes I am doing things I don't like to do.

Each of us has one life to live and one life to give to the best that we know. Is not the minister's wife well prepared to be an evangel to the people in the business or professional world? It seems to me that the church should happily share her with those in the world who need what she has.

—MRS. LAWRENCE E. NYE, *First Methodist Church, Portland, Ore.*

STANDARD DRESS

A HUNDRED years ago that Dutch *infant terrible* Kierkegaard complained that there was no point in trying to become a Christian when everyone assumed that you already were one; or, rather, that this was the most difficult of all tasks, almost an impossibility. It was as if a naughty boy tried to arouse the neighborhood by dressing up as a lion, only to find that everyone had adopted lion skins as the standard Sunday dress.

—LIBUSE LUKAS MILLER in *The Christian and the World of Unbelief*
(Abingdon Press)

Life-Situation Preaching

By RAY FREEMAN JENNEY

Pastor, Bryn Mawr Community Church, Chicago, Ill.

Defending this type preaching, the author illustrates from Jesus, Paul, and pulpit giants of the Church.

LIFE-SITUATION preaching is in danger of receiving a low rating by today's standards.

Hugh Black, noted professor of homiletics, contended that there were only two kinds of preaching which were worthy of consideration—expository and doctrinal. In recent years an increasing number of preachers have given that viewpoint hearty approval.

Life-situation preaching has declined into a minor place.

Searching for reasons, we note that we are "label-conscious." We tend to associate life-situation preaching with "topical" preaching, and such sermons have often been essays rather than sermons or homilies too largely preoccupied with timely issues and concerns.

Ministers who consistently use current topics as sermon themes soon discover that the people are not as interested as they might be. Such preaching does not speak re-



demptively to the sinful condition of man, his tragic needs, and to his problems that are really timeless. Such preaching is often shallow and wanting in a doctrine that proclaims the redemptive love of God as revealed in Christ to reconcile the world unto himself. Such preaching fails to change the life of man; therefore, it is "found wanting."

Granted! But when all this is admitted, I must hasten to add that this is a poor idea of life-situation preaching. Above all, it is the kind of preaching that seeks to avoid getting lost in remote and irrelevant abstractions.

Genuine life-situation preaching

should include biblical, doctrinal, evangelical, and experiential material as constant points of reference and direction. It should box the compass of man's spiritual needs and aspirations. It should rest on the ruling principle: Life was not given to us that we might be religious, but religion was given to us that we might live. Hence the sermon must have a distinctive Christian validity, insight, and emphasis to be true to this principle.

Vital preaching must ever make clear the communication of God's truths to man for man's well-being. This is the purpose of the Bible, as it deals with the acts of God by which men may live more abundantly.

The emphasis in the Old Testament is on keeping the covenant. The covenant is a matter of personal relationship in definite experiences between man and God based on commitment, obedience, and trust.

There were two parties to the covenant: God and Israel. The Israelites were to meet God again and again in concrete life situations. They were to learn of his watchful care over them. They were to discover that they counted in his sight and, therefore, were elected to fulfil a destiny of spiritual importance.

Primarily, life situations were ever at the center of the preaching of Jesus. He was the life-situation preacher par excellence, for his preaching grew out of the practical

situations which men and women faced every day.

Look at his superb use of the parables to convey his truth. The word "parable" means literally "a throwing alongside" of some known life situation that it may be more fully illustrated and illuminated. The old definition of a parable—an earthly story with a heavenly meaning—can hardly be improved.

"The lines of differentiation have frequently been drawn . . . between parable and the several literary forms which resemble it; but the fact has not always been made clear that the parable, among all these forms, is the one singularly fitted to the hand of Jesus," according to George A. Buttrick in *The Parables of Jesus* (Harper & Brothers, \$2.25). He would not have succeeded with his hearers had he not understood their problems and had he been unable to speak to them within range of their prevalent ideas and experiences.

Turn to the parable of the Good Samaritan. Here vital truths are made clear in a matchless story, a story begun in a theological controversy and continued in a description of roadside first aid to a person in need.

The parable was given in answer to the question, "Teacher, what shall I do to inherit eternal life?" Jesus answered this penetrating question by a question of his own, "What is written in the law?" He then answered his own question

with the summary of the law, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. . . . Do this, and you will live." The scribe, desiring to justify himself, asked, "And who is my neighbor?" Then Jesus told the story, which, age after age, has laid its constraint and judgment on the mind and heart of mankind.

What is religion worth, Jesus asks, if it sees someone in need on life's roadway and passes him by? If it is not sensitive to suffering? If it is so much concerned by ritual, organizations, and abstractions that it has no time to turn aside for an act of mercy? This is a real question. Religion is a mockery if it is content to tithe mint and anise and cummin and neglect what is vastly more important.

This emphasis was also the very heart of the parable of the Last Judgment. "As ye did it to one of the least of these my brethren, you did it to me," Jesus said. Here indeed is life-situation preaching at its best.

So we could, if space permitted, analyze every parable of Jesus. He used the picture method of conveying the great truths of God to the minds of man. He portrayed the universality of God, his impartial justice, and his redemptive love. These were the doctrines which formed the basis of any thoughtful

facing of life situations that made God's truth pertinent and portable to the experiences of men. Thus the parables now speak a timeless message to man's condition and continue to bear witness to the truths they seek to convey.

STANGE as it may seem, Paul was actually a life-situation preacher. In all his epistles he faced and dealt with real problems and situations in the lives of the people and churches of his era.

How pointedly this fact is seen in his sermon on Mars Hill: *So Paul, standing in the middle of The Areopagus, said, "Men of Athens, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an Unknown God.' What, therefore, you worship as unknown, this I proclaim to you."*

Everyone of the epistles had the substance of great doctrine in it, for it was given to answer some situation in life that separated man from God. Paul spoke out of personal experience and conviction, "for me to live is Christ . . ."

All truly great preachers have been, or are, life-situation preachers. Call the roll: Savonarola, Luther, Calvin, Wesley, Edwards, Brooks, Bushnell, Beecher, Jowett, Jefferson, Coffin, and such great living preachers as Fosdick, Luccock,

Buttrick, Sockman, and McCracken. All of these men have sought by God's aid to proclaim the unsearchable riches of Christ to men in terms so understandable and effective that their preaching has resulted in commitments to Christ.

Think of two of them, two centuries separated—Wesley and Fosdick. Few men have ever made so great a change in the moral and spiritual life of their day than did John Wesley. By realistically facing the tragic situation in which he found his contemporaries, he helped to redeem the Church of England from the dry-as-dust forms into which it had settled.

Then there is Dr. Fosdick, whom I had as one of my teachers of homiletics. In both his teaching and preaching he stressed the importance of having each sermon face up to a definite problem in life, both in personal and social relations.

"There is a problem in every pew" he used to tell us. "Face it! It is not a theoretical problem, but a practical, living, and urgent one. People need your help. Bring preaching close to life." Why? In order that the will of God can be known by men and the light and

power of the gospel can come to men with its healing and saving power.

Again and again, this great preacher impressed upon us the need for every sermon to have as its main purpose the solving of some vital and puzzling problem.

Listen to this statement: "The endeavor to help people solve their spiritual problems is a sermon's only justifiable aim." Or again: "Every sermon should have for its main business the head-on, consistent meeting of some problem which is puzzling minds, burdening consciences, disturbing lives, and no sermon which so meets real human difficulty, with light to throw on it, and power to win victory over it, can possibly be futile."

It is the earnest desire of every conscientious and dedicated minister to be a helpful preacher. He wants to help his people face their problems with God's help, and overcome them. The problems of life are great, but our God is greater. When a preaching method is employed which brings the sermon close to life, and those who listen close to God, the people will hear it with joy and rise up and bless him who proclaims God's living truth.

INCARNATION

THE DOCTRINE of the Incarnation is like the sun: we can hardly bear to look at it direct. It is like the sun also in giving us light by which to see everything else. We cannot understand God, or man, or nature, apart from it. . . .

—J. R. MACPHAIL, in *The Bright Cloud* (Oxford University Press)

Mexico's Audacious Church

Although departing from classic forms and standards, architects are designing functional buildings with spiritual values.

MEXICO, once noted for political revolutions, is now showing revolutionary tendencies in religious architecture. Many temples of worship are constructed on highly original lines. The trend has been called "audacious architecture."

Some years ago, architect José Villagrán García, who divorced himself from the "obstinately persistent and antiquated reliance on classic forms and standards," became the militant leader in the radical trend. Followers of García, who made his break alone in the face of severe criticism on the part of both his fellow architects and the Church, now include such outstanding forward-thinking designers as Félix Candela, Morales Stromboli, Arturo Sainz de Calzada, Nicholas Mariscal Barroso, Fernández Hernández Angel.

In a way it is fitting that Mexico should be going through a religious architecture revolution just now.



Architecture

By EMIL ZUBRYN



*Church of the Immaculate Heart,
Colonia del Valle district of Mexico City.*

The mushrooming capital city of Mexico has continued to grow in the past decades, and now the population numbers well over 4,000,000. To meet the spiritual needs of the expanding city, there has been a record church building boom.

Older, colonial churches, threatened with collapse by the shifting subsoil that causes the floor to sink in some places as much as three feet annually (and has seriously affected the stately old cathedral) have been demolished to make way for modern structures. There has been protest at the "wanton de-

*Church of the Miraculous Virgin,
designed by Felix Candela.*

struction" of the colonial temples. But the Metropolitan Mitre had to rule sadly that they were "threats" to the safety of worshippers.

After all, many of the temples have served for more than 400 years.

New forms, sometimes capricious, are deposing the time-honored structures of former eras. Here and there they are, perhaps, less artistic, but all have a much improved functionalism.

The "new look" in Mexico's churches is marked by sharp, straight lines, severe and uniform, with heavy use of concrete and steel. This simplified design has, of course, the advantage of speedier construction at lower cost and a much improved use of interior space. Costs range from modest 500,000-peso structures (\$40,000 dollars) to multi-million-peso projects such as the large modern church in the plateresque style, in the Polanco suburb.

The rich, somewhat grotesque, plateresque style has been modernized in the structure. The architect has achieved a marriage of the colonial style of the past with the comfort required by contemporary life, with special care taken that the religious spirit is reflected in the edifice.

This preoccupation with the "religious spirit" is a major point for Mexico's current crop of religious architects. Even in the highly controversial Church of the Miracu-

lous Virgin, in the del Valle district, spiritual needs of worshippers are not sacrificed.

This particular church is one of the many that cuts completely away from classical European lines, borrowing from the modern trend in the United States. A simple interior, divested of all unnecessary luxuries, and with the utilitarian design followed out in decorations, still can accommodate 1,200 worshippers. And the cost will run to under 1,500,000 pesos.

All the new churches are marked by the total absence of the ornate characteristics of the old Spanish churches. There is an audacity in construction of altars, arches, columns, and walls, completely bare of images and allegories. It is spartan in its over-all effect, and yet not unpleasingly so.

One of the first churches in the metropolis to feel the effects of the new trend in contemporary religious architecture is the Church of the Immaculate Heart, adjacent to Mariscal Sucre Park in Colonia del Valle. Concrete is the determinate element of its construction. The stained-glass windows are a concession to the "old school" and the same may be said for the use of the figure of the Holy Virgin, which rests atop a huge concrete dome.

The Church of the Miraculous Virgin, built by the congregation of the Paulist Fathers, is another example of catering to spiritual needs in a fluid structure that is not too

costly. Radical in form, and drawing on a combination of pliable, thin sheet steel, reinforced concrete 1½ inches thick, and a geometric hyperbolic parabola design, the plan is striking.

Architect Felix Candela devised an extremely simple interior, with the thin-wall surfaces and concrete areas painted in dark blue.

"The history of architecture is almost always synonymous with the history of religious art," Candela said. The reasons for this are clearly obvious, he added. Generally the structures are one level, soaring to a great height, with the building itself being the predominant element in the composition. Candela stressed that majesty and grandiosity with abstraction and concentration are best achieved by

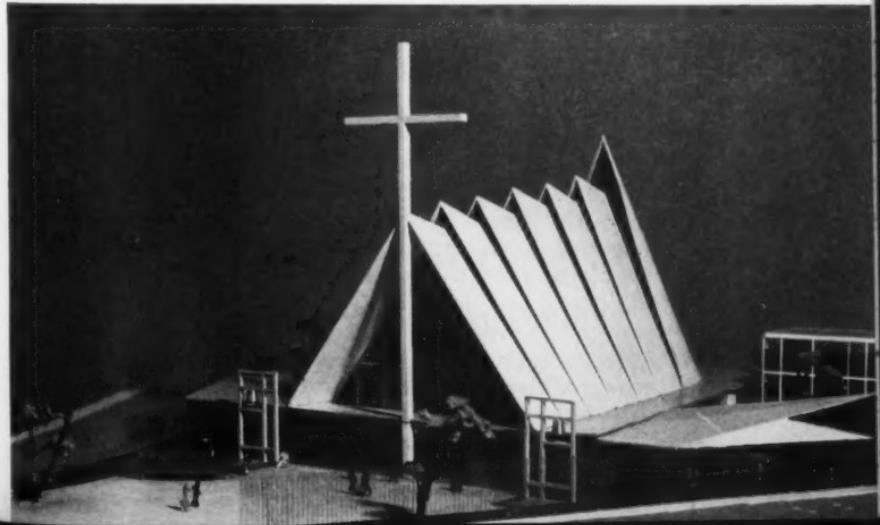
the "free" forms of expression and he subordinated the exterior to the interior. Exteriors serve simply as an "invitation" or "visual appeal," he contended.

Beyond the ordinary, too, is the Temple of the Holy Cross, in the Jardines del Pedregal—Pedregal (lava rock) Gardens—in the colonial suburb of San Angel, along the southern exit road from the city leading to Cuernavaca and Acapulco.

Extremely modern in style, the church is marked by a total absence of ornament in its exterior lines, which follow a severe, geometric functional pattern. The monumental cross at the entrance strongly proclaims that this is a house of God.

There is a comfortable seating

The Temple of the Holy Cross was built in the Pedregal Gardens (lava rock) section of the San Angel district, Mexico City. This is a model of the church.



capacity of 800 worshippers within the church. Architect José Villagrán García, in collaboration with architect Ricardo Legorreta, used the seven graduations in the geometrical roof pattern to light the interior. Between each triangular section are green windows which deflect the light toward the altar.

Architect García highlighted the temple as the predominant structure of auxiliary buildings which include an open-air chapel and living quarters for priests. The chapel, a low structure purposely designed so that it will not detract from the lines of the main church, is used for religious-social ceremonies as well as baptisms, communions, and other small services.

Another recent project is architect Nicolás Mariscal Barroso's Church of the Cleansing Christ in the Santa María Insurgentes section of the metropolis. The form of the temple is to be in the shape of a huge circular dome, reminiscent of an observatory, with the highest part rising 59 feet from the floor. The only offsetting of the severe exterior concrete surface is the semi-oblong main entrance rising a little higher than the midpoint of the over-all height of the structure,

and a similar side entrance. Off to the left of the main entrance, a modified obelisk-like structure rises 90 feet in the air and is topped by a cross. The eye-appeal of this design is particularly striking.

Total capacity of the church is 1,200, with seating for 700 and standing room for the rest. The circular form of the structure permits worshippers to participate fully in services without any columns to obstruct views. This project has been termed "unique" by visiting architects, drawn more and more to Mexico to note the original adaptations of modern trends.

There may be those who mourn the abandonment of the colonial traditions in Mexico, but it cannot be denied that today's worshippers have functional structures that undeniably add to the spiritual values of the church. Even in the extremes, national architects have avoided making a travesty of the essential purpose of churches. But they have modernized church design and given them an ethereal beauty, without and within, never attained by the over-decorated massive structures of the colonial era.

Mexican religious architecture is keeping pace with modern times.

THE EASY WAY

TYRANNIES are partly the product of self-righteous absolutism, for they thrive on the failures of righteous men and on the lethargy of the public.

—WILLIAM A. SPURRIER in *Guide to the Good Life* (Charles Scribner's Sons)



Explaining the sanctuary and its symbolism to children makes them more interested and active as they grow up, one church found after 15 years' trial.

A Church Tour for Children

By WOUTER VAN GARRETT

TWICE A YEAR during the last 15 years, I have conducted the primary children of our Sunday school on a church tour. Each tour has deepened my conviction that small children are very religious, and things that may prove mysterious for adults are no problem to them.

We take them into the sanctuary during the lesson period, and many of the simpler things are explained to them. The pastor tells them what the pulpit and the reading desk or lectern are and how they are used. He explains to them the meaning of the candles and the three steps leading up to the altar. Before he has gone far, little hands have been raised and questions begin popping right and left.

If it is a liturgical church and the

pastor wears a robe, he should put it on prior to the time when he comes before the children. If candles are lighted for the service, they should be lighted for the tour. If acolytes are used to light them, one should be brought in and his task explained in simple terms to the little girls and boys.

The first trip may find these primary children almost speechless; they will listen intently as they sit very still. But before long they begin to ask questions, and the questions will be amazing.

One little boy asked about the pastor's stole. I am not sure that he absorbed everything about the "yoke" of the Roman conquerors, the subjects they compelled to pass under it, and the voluntary yoke

the Lord asks his followers to take upon themselves.

A little girl wanted to know how the money the people bring in their offering "gets up to God." That question came right after I had shown them the offering plates. The answer involved a discussion that lasted several minutes and brought up the matter of heat, light, hymnals and Bibles, about missionaries to lands where they want to hear about Jesus, about the pastor's and the sexton's salaries, and so on. There was also a reference to homeless children and aged Christians.

One of the larger boys asked how a fellow became a acolyte. We turned to the acolyte and asked him. He said he had been a regular attendant at Sunday school for many years, and that he also went to church regularly and had tried to conduct himself properly. As a result, the pastor noticed how interested he seemed to be and invited him to join the acolytes.

This interest in acolytes seemed to grow, especially among the boys, and so I continued to explain how

the system operates. Each month a schedule of dates is posted for each acolyte. If a boy cannot serve on the date that has been assigned to him, he asks one of the other acolytes to substitute for him, and then reports to the pastor. I told them that in five years not one had disappointed me; each acolyte was on hand himself or he had a substitute ready.

When we first began taking small children on these church tours, we had trouble mustering enough ushers each Sunday at the service. Acolytes were so few in number that each one had to serve once a week. Now they serve less often.

The interest among the children became so closely tied to the church and its many activities that a change began as soon as the boys and girls were old enough to serve. Now we encourage the natural interest that these tots have in religion and keep it growing until we can give them active places of service in the church. The church that enlists its children is the church with a promising future.

RUSSIAN MUSIC

THE Russian contribution to Christian music was noted by the Mathewson Street Methodist Church of Providence, R.I., when these numbers were used in a recent service:

"Give rest, O Christ," a montakion of the faithful departed, as sung in the Pannykhida (dirge) of the Russian Orthodox Church, "Praise ye the name of the Lord," by Tchaikovsky, edited and adapted with English words by A. M. Henderson.

The organ prelude was the Kieff melody "Adagio" and the postlude was Tchaikovsky's "Postlude in G."

Total adjustment to marriage is the problem, and a dispute of husband and wife over christening is a symptom of maladjustment.

Counselor at Work:

ABOUT FIFTEEN MONTHS AGO a girl in the church asked if she and her fiancé could talk with me. She told me that he was Catholic; and to acquaint him with what the Protestant church believed, she asked if I would spend a period giving him some information. They came and we had quite a talk, but I had the feeling that not much was accomplished. He asked questions and I pointed out differences, but there was resistance on his part.

After the marriage the girl continued coming to church. She and her husband established a home, and I called a time or two. About two months before these interviews took place a baby was born.

FIRST INTERVIEW

Two weeks ago Sunday Marilyn, as she was going out of church, asked if she could come to see me sometime that week. I arranged an hour on Wednesday.

After Marilyn was seated I en-



quired, "Well, how have things been going?"

M. Not so good.

Pastor. Something troubling you?

M. Well, it's over having the baby christened. I know I signed those papers, but I wasn't a mother then and now I feel differently.

Pastor. You feel you would rather not have the baby baptized a Catholic?

M. Yes . . . I don't think I would mind so much but John never pays any attention to her and I'm the one that has to get up at night with her, care for her, feed her—in fact, do everything for her—and it just doesn't seem right that she should be taken away from me into the Catholic religion.

Pastor. You wouldn't mind if he

were more concerned about the baby?

M. Well, yes . . . but he is so inconsistent and dogmatic. Everyone is wrong but him. And if I ask him why he is right he says that doesn't matter; he is. His church means much more to him than his own family.

Pastor. And you feel the family . . . you and the baby . . . should come first?

M. Yes. (At this point Marilyn sat quietly for several minutes. It was difficult to talk with her. I therefore used several leading questions.)

Pastor. Then you would not mind having the baby baptized if John showed concern and affection for you and the baby and if he was a little more tolerant? You also feel some obligation because of the papers you signed?

M. Yes I do.

Pastor. You wouldn't feel right about not going through with it?

M. Unless John and I separated.

Pastor. You have considered separation?

M. Yes. Do you think I should? We never get along. I left him last summer for awhile. I thought with the baby it would be different but it is worse.

Pastor. Then you don't feel there is much use trying to continue your marriage?

M. Not unless he changes and is a little more considerate and tolerant. The way he is now just has

caused me to lose all the love I ever had for him.

Pastor. Do you think he realizes his actions are causing you to feel this way?

M. Yes . . . but I don't think he cares.

Pastor. Of course, Marilyn, in order to secure a divorce, you must have grounds. . . .

M. Oh, I think I have grounds. He beat me up several times and not too long before the baby was born he hit me and knocked me down. I think that was what made the baby come early although I was not hurt.

Pastor. And of course this treatment makes you feel very bad?

M. Yes.

Pastor. So you feel a divorce is what you want?

M. Well, no, not if he would change.

Pastor. Have you talked with John about this; have you explained to him that your feelings are changing since he acts the way he does?

M. Well, not particularly. He is hard to talk with. But I could try.

We then got back to the baptism and how she resented the fact that her brother could not participate since he was non-Catholic. She said that when she took instruction before the wedding that the priest was so sarcastic that she just learned to hate the Catholics and their religion.

We ended on the note that she would talk with her husband but

postpone action involving the baptism until she felt more certain. We arranged to talk the next week.

She came with the baby. There was no one to leave her with. Not too much was done this time. She told me that things were a lot better; that she had talked with John so they had gone to another priest who would let her brother be a godfather to the baby and so they were having the baby baptized the next Sunday. She seemed more free and did not bring up the subject of divorce.

PASTOR'S COMMENTS

I think I helped her with the immediate problem since it was crystallized. I do not think there was much help with her long-term, and more basic, difficulty of adjusting to her husband.

CONSULTANTS' ANSWERS

THE EFFECTIVENESS of a minister's counseling relations depends on what he would like to see happen and his ability to relate himself to the needs of the counselee. If his purpose is to guide the person toward emotional maturity, the relationship will develop along a different line than if he limits himself to trying to solve an immediate problem.

In the first interview with the young woman the minister seems in a dreadful hurry to get to the solution. Either that, or he deeply resents the girl's marriage to a Catho-

lic. He tries to use nondirective technique, but his questions are loaded. He interrupts her thought and injects new and disruptive ideas.

He seems unaware of any emotional need on her part. He shows very little sympathy and no warmth of affection. If he isn't glad the difficulty has shown up, at least he feels like saying, "I told you so."

She tries to talk about her new feeling of being a mother, and he talks about Catholic baptism. She tells him how she has taken care of the baby, how much she loves her and wants her love, and the minister reminds her that her husband doesn't love the baby. She tells him how lonely, neglected, and rejected she feels, and he moralizes on a husband's duty to his family.

The problem is not a Catholic-Protestant marriage. This situation could have arisen if the man had been a Methodist. The question of baptism gave the woman an excuse to talk to her minister, and perhaps the husband's attitude toward her church encouraged him in his disrespect for her.

Familiar needs and conflicts, like the mixed marriage here, will often confuse the counselor. Especially if his attitude is that of "problem solving," or "symptom chasing." If the counselor holds to the purpose of guiding the maturing experience of the counselee, then he will not be led astray. We do not know the man's needs, but surely we cannot

blame them all on the Catholic Church.

The minister's problem was with the young woman. She was the one who asked for help in the first place. She sensed enough anxiety in her relation to her husband-to-be to go to her minister and ask him to talk to her fiancé. Enough, too, to persuade the young man to come. But the minister missed that. He ignored the one who had asked for help and tried to help the one who didn't want it.

Since the minister did not feel the need for a private interview with the young woman before she came with her fiancé, he surely should have asked for one afterwards. Feeling the "resistance" on the part of the young man he should have wondered how the young woman reacted.

In talking to her privately, seeking to discover her emotional needs and guide her toward maturity, the minister might have helped her discover why she had been attracted to her fiancé in the first place, what needs she had which he was able to meet, and how secure were the prospects for a happy marriage. She might have been able to understand (and do something about) the feelings she had when she went to the priest for instruction and she "learned to hate the Catholics and their religion."

In the interview with the couple were all the emotional roots which caused so much trouble later. If the

minister had tried to talk her out of marrying a Catholic, I am sure he would have failed. But if he had tried to help her understand the true nature of her feelings for her fiancé and for herself, she might have been able not only to avoid the whole unpleasant affair, but make some giant strides toward her own emotional maturity.

—JACK ANDERSON, *pastor, Southside Methodist Church, Jacksonville, Fla.*

THESE CONTACTS show a discerning pastor at work. He is sensitive to his parishioner's attitudes, expressed both verbally and nonverbally ("tense and keyed up"). His manner has indicated that he is approachable since she has felt free to seek him out, and he leaves the way open for further contacts.

He helps her to bring out the negative feelings that are hard for her to handle: frustration over her husband's lack of concern for her, resentment over the prohibition of her brother's participation in the christening, hatred of the Catholic Church. He helps her crystallize her feelings about divorce, pushing her a bit to make her attitude here quite explicit in order that she may see it more clearly herself. He helps her postpone action that might be disastrous while she is angry and impulsive. He recognizes the difference between immediate and long-term problems.

This pastor gave help in clarifying the young mother's feelings about her marriage and its importance to her. Such situations, characterized as helping a parishioner "over the hump," offer the best kind of opportunity for help from the pastor, whereas the less immediate, more involved personality difficulties lend themselves much less easily to pastoral counseling.

Rollin Fairbanks of Episcopal Theological School distinguishes these areas helpfully as marital problems (precipitated by an external factor such as the imminent baptism) and marital conflict (internal personality conflict represented here by poor communication between husband and wife).

To help this couple to deal with the more basic issue of their total marital adjustment would be a formidable task, especially in the light of the difficulty of expression which seems apparent with both of them.

One of the goals of the counselor would certainly be to try to help to facilitate more communication of feeling on the part of each. More might have been accomplished in this direction from the start if the pastor had encouraged Marilyn to talk about her own feelings about the marriage itself. When she first sought him out, even though she couched her request in terms of informing her fiancé about Protestantism, the pastor could well have interpreted her request as a desire

to do some thinking out loud herself. If he had so interpreted the request, a more meaningful relationship with the pastor might have been established, in which significant personal counseling could have followed more easily.

Marilyn's situation here describes rather vividly the kind of difficulty that an interfaith marriage creates. Whenever a problem in personal relationships arises (as seems evident here with a wife who feels neglected and not loved), the tension becomes focused on the difference in religion.

As far as the marital conflict goes (as contrasted with the marital problem) there is little hope that John will be interested in any help from the pastor since his resistance was apparent from the beginning. It does seem likely, however, that Marilyn can be helped at least in a supportive way by periodic opportunities for pouring out accumulated negative feelings, for clarifying her perspective and for re-evaluating for herself the meaning of her marriage.

Whatever the outcome, the pastor does well in withholding suggestions about what should be done, confining his activity to helping her to understand herself, her own feelings, and the implications of her acts.

—ROBERT C. LESLIE, professor of pastoral psychology and counseling, Pacific School of Religion.

How Does Your Church Rate?

By ROBERT O. SMITH

*Pastor, Community Methodist Church,
Knights Landing, Calif.*

An annual conference commission worked out a score sheet to stimulate improvement of its rural churches. It helps in the local church emphasis.

TO CHOOSE the rural church of the year, the Town and Country Commission of the Ohio Annual Conference worked out the score sheet that is given below. It was the hope of the commission that use of the score sheet would stimulate growth and improvement of rural churches, and that is just what happened.

Using this sheet as a stimulus and as a goal, Pickerington Methodist Church, of which I was pastor in 1954-55, won the conference award for that year and in 1955-56 Brice Methodist Church, to which I had been moved, won the conference award.

The annual conference commission worked out a procedure for choosing the church of the year as follows: the district committee on standards, in consultation with the district superintendent, chose the

two churches (one award was given to "Class A" churches—those located in the open country or in towns of not more than 500 population; a "Class B" award was presented to a church in a town of 501-2,000 population) with the highest number of points, and these were given special awards at the district conferences. The district committee then sent *all* the score sheets (with those of the two winners clearly marked) to the conference committee on standards. From these 22 score sheets (there are 11 districts in the Ohio Conference) the conference committee then chose a church of the year in each class. Presentations were made at the session of the annual conference, so the deadline for sending the score sheets to the conference commission was April 15.

Credit was allowed in percentage

on all items. The highest score attainable is 2,800 points.

I discovered that my two churches became aware of and

made many improvements as a result of the deficiencies brought to their attention by this score sheet. How would your church rate?

STANDARDS for TOWN and COUNTRY CHURCHES

Score Sheet

I. PROPERTY AND EQUIPMENT

A. CHURCH

1. General appearance (exterior)	
Walks in good repair	10
Adequate shrubbery and trees	10
Bulletin board	10
Church name	10
In good repair (paint, roof, spouting)	50
Well-kept grounds	10
Adequate parking space with all-weather surface	10

2. General appearance (interior)	
Well painted and papered	30
Worshipfully clean	20
Good repair	50

3. Equipment	
Kitchen and dining room facilities	40
Adequate heating	30
Adequate lighting	30
Sanitary rest room facilities (Open country churches where running water is not available may take full points for clean and sanitary out-door toilets.)	30
Floors and floor coverings in good condition	30

4. Furnishings:	
(a) Sanctuary: <i>The Methodist Hymnal</i> used	50

Pulpit Bible in good condition	10
Pulpit furniture in good con- dition	20
Musical instruments in good condition	20
Church pews in good condition	20
(b) Educational unit:	
All classes separated by screens, curtains, or parti- tions	20
Methodist church school liter- ature used	50
Visual aids: movie projector	20
slide projector	30
Others	10
Film library	10
Equipment suitable for differ- ent age groups	20
Musical instruments in good condition	20
Storage cabinets for literature and custodian's supplies	10
Cloak room facilities	10
Recreational facilities	10
Total	700

B. PARSONAGE, GARAGE, AND OTHER PROPERTY

1. General appearance (exterior)	
Good repair (paint, spouting, roof)	35
Shrubbery and general land- scaping	

scaping	10	Rugs or carpet in other rooms	40
Properly identified	10	Adequate mechanical refrigeration	20
2. General appearance (interior)		Telephone furnished	30
Paint and paper in good condition	20	Pastor's study (in church or parsonage)	20
Plumbing in good condition	20	Book shelves	20
Heating plant in good condition	20	Typewriter	20
Adequate and safe lighting	20	Mimeograph and supplies	30
3. Equipment furnished by the church		Printed stationery	20
Central heating	40	Postage	20
Bathroom on one floor	40	Electric wall or floor plugs in all rooms	10
Bathroom or lavatory on another floor	20	Window shades or blinds, and curtains or drapes	30
Laundry or utility room or basement	40	Window screens	20
Laundry equipment	40	Storm windows and doors	40
At least three bedrooms	15	Linen closets	30
Electric kitchen range	15	Storage space	20
Floor covering in kitchen and bath	25	4. Garage	20
		Painted and in good repair	20
		5. Garden space provided	20
		Total	800

II. ADMINISTRATION

A. PASTOR

Resides on the charge	10
Gives full time to the ministry	20
Salary meeting minimum requirements of the conference (see Minutes)	20
Regular payment of salary	40
Vacation each year	30
Church to supply pulpit in his absence	30

Encourage pastor to attend conferences, seminars, pastors' schools, etc. at church expense

B. CHURCH

Official Board has regular time to meet	20

Total 200

III. PROGRAM

A. WORSHIP

Choir	20
Vestments	20
Weekly bulletin	20
Planned and orderly worship service	20
Observance of Holy Communion at least four times a year	20

Lay participation: Ushers	20
Receptionist	30
Mid-week service or prayer cells	20

B. EVANGELISM

Pulpit evangelism, (preaching for decisions)	20

NEW CHRISTIAN ADVOCATE

Week of meetings (preaching mission)	30
Visitation evangelism	30
Church membership Class:	
Youth	20
Adults	20
Church accessions equal to 10% of membership	30
C. CHRISTIAN EDUCATION	
Organized Sunday school meeting weekly	20
Youth fellowship meeting other than Sunday morning session	20
Vacation church school	20
Youth attending institute	30
Youth attending Christian adventure camp	30
Teacher training (classes, laboratory school or correspondence courses)	30
Home department	10
Home nursery	30
D. LAY ORGANIZATION	
Woman's Society of Christian Service making regular reports	10
Methodist Men (chartered)	50
Other men's organizations	20
E. MISSIONS	
Observance of fourth Sunday each month	30
Distribution of missionary literature	20
World Missionary Sunday	20
School of missions	30
F. STEWARDSHIP	
Public installation of all officers	30
Every family supporting the church budget	50
Lord's acre or equivalent	20
Every-member canvass each year	40
Stewardship study class (emphasizing the stewardship of time, talents, personality and possessions)	20
Observance of Veterans & Recruitment Day	15
For youth attending the conference on full-time Christian service	15
G. COMMUNITY RELATIONS	
Co-operation with other churches	10
Co-operation with agencies	10
Total	900

IV. MISCELLANEOUS

Church leaders receiving THE NEW CHRISTIAN ADVOCATE	10
Every member of the Official Board receiving TOGETHER	10
Every family of the church receiving TOGETHER	25
Adequate fire insurance	20
Elimination of fire hazards	10
Adequate inspection of property by qualified persons for fire, upkeep, etc.	10
Furnishing of heavy articles of furniture in the parsonage other than those mentioned	
previously	20
Hospital insurance for pastor's family and church employees, or compensation	30
World Outlook (for 10 or more subscriptions)	20
Upper Room made available	20
Literature display (rack or table)	10
Standard road marker	10
Total	200
GRAND TOTAL	2800

Rewards of the Associate Pastorate

By EARL HOWELL, associate pastor
and CYRUS E. ALBERTSON, pastor
First Methodist Church, Seattle, Wash.

Two men who work together in the associate relationship discuss it from two vantage points.

THE ASSOCIATE pastor is a fairly new man in The Methodist Church, and only within the past decade or two has he come into his own. And he has his rewards.

I can testify to that from personal experience. For 12 years, I have been associate pastor in our church. Associated with two outstanding preachers and fair-minded fellow workers, I have found our relationships happy and helpful.

Before I came here I understood clearly that the other man was to be the preacher. Also I expected certain changes in my relationship to the congregation. I was prepared to take in stride experiences, inherent in the associate's job, which otherwise might have been a jolt to my pride.

One such incident concerned the death of a member when I had been here only three months. The first week after my arrival I began regular pastoral calls at the bedside of this woman who was critically

ill. After her passing, in response to a telephone invitation, I visited the family. The husband expressed hearty appreciation for the call and prayer, but said that it was his wish that the senior pastor conduct the funeral service. Accepting the request as fitting and proper, I delivered the message gladly. Since that time I have encountered many such experiences. False pride could defeat an associate pastor.

If the associate keeps his eyes on the pulpit, coveting frequent opportunities to occupy it, harboring disappointment that the privilege is denied him, his work will suffer and he may become most unhappy.

Many ministers ask me, "Don't you miss the opportunity to preach?" I do like to preach, but I have so many other thrilling duties that I do not feel disappointment.

The associate must remember, too, that he is not the executive. Naturally, most administrative decisions are in the hands of the senior pastor. When such responsibilities are given the associate, he ought to make sure where his authority lies, and then proceed with confidence.



Albertson



Howell

Honors will come to the chief that often are denied the associate. Many persons like to deal only with the top man.

I think of the widow and two sons whom I cultivated for two years before they united with the church. They brought me many problems, and I tried hard to be helpful.

After some time the woman came to me to discuss plans for her approaching marriage to a man not a member of the church. Later, in embarrassment, she told me that her fiance wished the senior minister to officiate.

I assured her that both of us were always willing for members to make their own choices in such matters. She seemed greatly relieved.

Another occasion involved the baptism of an infant. I violated the unwritten rule, but happily caught it in time. In matters of baptism, as on other occasions, I always assume

that unless my services are specifically requested the senior minister is to have the service.

In this case a young mother came to my study after the morning service, asking when I could baptize her child. That is, I thought she asked me to do it. In fact I was so certain of her request that I asked her to arrange details with the secretary who handles such matters. And I said, "Be sure to tell her that you wish me to officiate."

The following day the secretary reported that the young mother had commented, "I'm embarrassed! Mr. Howell thought I wanted him to baptize the baby." But I straightened it out the next Sunday.

In a very large church, the associate should look upon his task as an opportunity for long-time building rather than as a short-cut to a church of his own. He should expect to stay several years.

A long period of service gives a chance to know the people. In 12

years, I have interviewed more than 3,600 persons who have united with First Church. Actually I know more persons in the congregation than does any one else. And this knowledge is important in recommending those qualified to fill hundreds of key positions in the church organizations.

When the associate minister achieves self-forgetfulness and is ambitious only for the Kingdom, the compensations are many.

There are the spiritual satisfactions that come from duties with membership, evangelism, pastoral calling on members, ill and shut-ins, and prospective members. I give direction to stewardship, do much counseling, handle relief, officiate at many weddings and funerals, often baptize, and for five of the past eight years have directed the church school.

All this brings me into close contact with several thousand persons who open their hearts in confidence and their homes in welcome. Such fellowship lifts the associate pastorate far above the world of pettiness, jealousy and false pride.

The list of ill and shut-in members of First Church stands constantly at about a hundred. While much calling is done by the laity under my direction, these members expect their ministers to visit, too. What an opportunity to comfort and encourage!

Finally, when the associate is called upon to preach, even that

event is more rewarding than in smaller congregations. I occupy the pulpit several times each year. When I do I face a congregation several times the conference average, with a radio audience of more than 100,000 listeners.

In the work of the associate, like that of every other minister, all depends upon the man's capacity for self-forgetfulness.

ALBERTSON'S COMMENT

I HAVE BEEN an associate minister. I have had associate ministers working with me. The relationship is not an easy one either way, but I have had real joy in my present relationship.

I have had many kinds of associates working with me. I have had men associated with me who soon revealed a spirit of jealousy and then of antagonism. I have had associates who worked against me and did all they could to undermine my work, thinking they were building up themselves by doing it. It actually worked to their own failure and defeat.

On the other hand, I have been blessed with associates whose loyalty I have never doubted. My own load has been greatly lifted by having another with me on whom I could depend without any fear but with pride and joy. It takes a man of great inner spirit, however, to measure up. It is easy to feel inferior, then to compare oneself

with the other, always with discredit to the other. Out of this come those tensions that have broken many a pastoral relationship and even friendships.

I have wondered why men who take associate positions do not more fully appreciate their opportunities. Most of these men are working in churches far larger than they ever would serve on their own. By being associated in the larger church, they are identified with it and surely their sphere of influence is greater. Even though they are not always called on for service by some of the "more prominent members," they are not out of the thought of all the members.

Many associates have far more weddings than if they were ministers of smaller churches. Many of these men are called for many more funerals than if they had some lesser membership and had little outside contact. The average associate often fails to recognize that by being part of the staff of a larger church, his opportunities are greatly increased for useful service and for those "extras" that can be added to his income.

In many staff situations, the chief pastor divides his wedding gifts with his associates. There are honors and recognitions that come to the associate which he may have done little to merit beyond accepting a less prominent position in becoming a member of a church staff.

It is the measure of a great soul as to the degree with which it can rejoice in another's success. Often the associate is a man whose gifts differ in marked degree from the preacher-administrator of a large church. He forgets the words of Paul that some are preachers and others teachers, and others have varied and necessary talents. Many an associate does superb work in the area of his assignment but when he attempts to reach into other areas of service, his failure is tragic.

When a man of consecration and greatness of spirit does work with another, he is a rich blessing to the other minister as well as to the parish. By his example he often preaches more powerfully than the most eloquent words from the pulpit.

THE REAL MIRACLE

A PHYSICIAN said to me that half his patients did not need a drug or an operation, they needed the forgiveness of God. Jesus was the greatest physician of all time and He saw that need in this man. So, instead of saying, "Thy paralysis be healed," He said, "Thy sins be forgiven thee." And that was the real miracle. . . .

—CHARLES L. ALLEN in *The Touch of the Master's Hand*
(Fleming H. Revell Co.)



For Mrs. Preacher

REMEMBER the early days of your marriage? Perhaps, like many girls today, you met your husband at college. You married *him*—not his profession; and maybe your own school training did little to prepare you for a life as "Mrs. Preacher."

Eventually your husband carried you over the threshold of a home that you did not choose but had to accept. The parsonage stove may have been an iron monster, belching fumes from wood or coal (some of these are still around). The living-room walls may have been "decorated" with 11 coats of paper, and perhaps your plumbing left much to be desired.

Before you could become accustomed to it all, your husband bade you farewell. He was a pastor and served a charge, but he returned to seminary during the week. Adjustment to his absence was your major concern, but there were difficulties "too numerous to mention."

"What in the world do I do now?" you shrieked to the empty house. "Will I ever make a good wife?"

Wives of many seminary students today are given an opportunity to study practical techniques in parsonage living, to unload their concerns

onto experienced shoulders, to learn that they are by no means alone.

One of the most intensified training courses for seminarians' wives is the annual parsonage life conference at Garrett Biblical Institute. This spring an entire week was devoted to inspiration, learning and fun. It was planned by the Monica League of Women for students' wives—three-fourths of Garrett's student body is married.

THE 1957 program at Garrett included sessions on Christian family life, the Woman's Society, parsonage family insurance, interior decorating and refinishing of furniture, the Christian's outlook on the world situation, teaching the child about God and other topics.

Martha, and other staff members, dropped in on several meetings so that we might pass along some points of interest to you.

The opening session was a discussion on Christian family living. More than 50 students and wives attended; 19 of them were serving pastoral charges, and 20 held positions of leadership in the local church.

These are some of the conclusions

the group reached in the session:

1. Parsonage wives do not know as much as they think they are entitled to know about their husbands' work . . . (husby doesn't take them into his confidence).
2. Wives frown on use of "discounts" for parsonage families, would prefer an adequate salary and no favoritism.
3. The group felt sorely in need of a new approach to use in working with the "occasional drinkers" in their congregations.

Problems of parsonage decorating were related in a practical session led by Mrs. Henry Kolbe and Mrs. William Case, both wives of Garrett professors.

Questions posed by student wives were discussed by others who had hurdled the problem.

One young woman asked, "How can we convince the people in the church that changes should be made in the parsonage?"

It was suggested that she and her husband tactfully—and repeatedly, if necessary—urge the parsonage committee to make the repairs. She was

"For 'Mrs. Preacher'" as the title of this column has been tentative during the formative stages of the NEW CHRISTIAN ADVOCATE. We plan to adopt a new title, if the right one comes along, and will welcome your suggestions.

If you are first to suggest the title finally chosen, you will receive \$10. (And perhaps you'd like to take the opportunity to make other suggestions for the column.)—Eds.

also advised that they might ultimately be forced to do the work themselves.

Another reported a backfire: "I decided that if the congregation could only see how run-down our parsonage was, they'd redecorate in a hurry. So I planned an open house. What happened? They *liked* the parsonage. Several people commented on how lovely it was!"

A general plea for conservatism in interior decorating was made. The girls favored use of soft colors, practical wallpaper and quiet good taste.

Martha also enjoyed a session on "Teaching the Child About God," led by Mrs. Donald Cawelti, director of religious education at the Winnetka (Ill.) Community Church.

The mother of three boys, and a teacher for 25 years, Mrs. Cawelti believes we cannot "teach" children about God, but that we can help them to discover him, and to nurture their consciousness of God.

Remarking that we must know God before we can lead others to him, she urged teachers and parents to refrain from talking to children about things removed from their understanding, to answer a child's questions simply (save the college course 'til later), and to remember that consistency is important to a child's security.

She concluded, "In awakening a child's consciousness of God, you are dealing with a deferred harvest . . ."

Martha can, however, attest to the success of the parsonage life conference. We wish it were possible for all of you to attend similar gatherings—or refresher courses—sometimes.

—MARTHA



After studying various plans of fund-raising, one episcopal area set up its own financial plan.

We Do Our Own Fund Raising

By GORDON MERRITT
Church Finance Consultant, Wisconsin Area

TWO YEARS AGO, out of an idea of Bishop H. Clifford Northcott the Wisconsin Area began an experiment.

The churches in this area were enjoying their share of the national growth and building boom. New churches were being organized. Established congregations were crowded and in need of larger plants.

Some churches had already built and were in the process of paying off indebtedness. Others were concerned about increased budgets to meet enlarged programs of service. All this meant many requests for advice and help in fund-raising programs.

There was no area or conference plan to offer such aid. Churches

could turn either to the professional fund-raising firms, or they could seek help from the Department of Field Services of our Board of Missions.

The fees charged by the professional firms were too high for some churches, and the fund-raising department in the Board of Missions was flooded with requests.

Many of our conference leaders felt that having an area consultant would result in definite advantages. Bishop Northcott reasoned: "If the professional fund-raising firms can do this work and make a profit, we can do it and save the churches money." He proposed to use conference leadership and the regular church channels for promotional purposes.

An office of church finance for the Wisconsin Conference was set up. After a job analysis had been prepared, I was chosen to serve as director of the office under special appointment and to be directly responsible to the conference cabinet.

Though I am responsible to the Wisconsin Conference, I may work in the West Wisconsin Conference when my services are requested there. This puts the position on an area basis.

The key to the effectiveness of this program lies in its relationship to the annual conferences. As director, I work out of the Area office in Madison. All fees and expense money are sent to the area office. My salary is printed in the conference journals. It is all our own project, conducted by one of our own ministers who has been a pastor most of his life.

The program is financed by fees charged the churches that use the service. Churches that do not benefit make no contribution.

At the start, the fee was two per cent of the amount raised. Later, this was changed to a flat fee, usually less than two per cent. Small churches with 100 families or less enjoy smaller fees, because a fund-raising campaign can be conducted in a comparatively short time.

The budget for this project during the first twelve months was just under \$10,000. In that period a total of \$1,350,000 was raised for the churches.

By June 1 of this year we had conducted 28 campaigns for churches in the Wisconsin Area. The amount involved was close to \$2,500,000. Most of the money came for buildings, remodeling, and debt retirement.

THE SMALLEST CHURCH helped was Grace Church, Beloit, with 30 families. The largest was Wauwatosa, with 2,300 members. The most money was raised for First Church, Sheboygan—\$170,000.

Two campaigns were budget-raising drives. At First Church, Beloit, where the membership is 2,000, pledges increased by 37 per cent. At First Church, Madison, also with a 2,000 membership, the increase was 57 per cent.

Twenty-one campaigns have required my services on a full-time basis for three to six weeks. Seven others have been conducted on a part-time basis, with local leaders assuming the direct responsibility.

I count these the most successful, and believe they point the way to a new approach that will affect savings to churches needing help. After all, many churches need little more help than counseling on methods and the assurance that they can do what needs to be done.

Churches with only 15 to 50 families find it difficult to pay the expenses of outside help. Through our area office this help can come at nominal cost, sometimes on an

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

GREAT COMMANDMENT (16 mm. motion picture, black & white, 80 minutes). This is a high quality film produced originally for theater showing. It is directed by Irving Pichel, who also directed "Martin Luther." The film interprets the meaning of the teachings of Jesus in terms of the religious movements, such as the Zealots, and the tensions of Palestine 2,000 years ago. Rental \$20.00, Methodist Publishing House.

A METHODIST is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him: one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His one desire, and the one desire of his life, is not to do his will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest.

Read FORECAST for extensive listings of materials that can be used in connection with all the church school curriculum.

actual expense basis, sometimes on a missionary basis. Most of my counseling conferences carry no cost beyond bare expenses.

The work of helping churches raise money has become a specialized job. Many of the professional fund raisers have given a lifetime to it. They have opened up the field, and most of them have pointed the way toward good financial practices.

Yet, we in Wisconsin believe that the church might well train its own men for these jobs.

Our fund raising is based on financial evangelism. We see definite evangelistic results in every good fund-raising effort. And evangelism is the church's first responsibility.

If the need for raising funds for new buildings and expansion should cease, there will be plenty to do in the area of stewardship, especially the every-member canvass. The General Board of Lay Activities has evidence that a full-time man working here can lift the sights and giving of a whole area. Increases would more than compensate for expenses of the position.

We know that two years is all-too-short a time for a conclusive proof of the value of our program. But on the basis of experience, we know what can be done. We know that our pastors and laymen seek and welcome such fund-raising service. It only remains for conference leaders to step forward and supply the service.

BOOKS

OF INTEREST TO PASTORS

Dynamics of Faith, by Paul Tillich.
Harper & Bros., 127 pp., \$2.75.

Reviewer: F. RODERICK DAIL, associate minister, Park Avenue Methodist Church, New York, N. Y.

This is an excellent introduction to the theological views of Paul Tillich, considered by many to be America's most influential theologian. It is one of a "World Perspectives" series, edited by Ruth Nanda Anshen.

Tillich's purpose in this study is to lift the word "faith" out of its present "confusing and distorting connotations" by reinterpreting its meaning in the lives of men. He defines faith as "the state of being ultimately concerned" and describes the dynamics of faith as the "dynamics of man's ultimate concern."

He sees all men as ultimately concerned about something, either finite or infinite, transitory or eternal, and as therefore having some faith, whether idolatrous or true. True faith is "passion for the infinite," the really ultimate. It grasps the total person, mind, body, spirit, and becomes the directing power of life.

Tillich transcends the old arguments about the relative importance of reason and faith in Christian life by affirming the inseparable relationship of all human functioning. He thus denies that faith is "an act of

knowledge with limited evidence" or "a low degree of probability." It claims the *total* person, even if its meaning is hidden to the person whom it directs.

This book brings one to the frontier of contemporary theological discussion, and demonstrates successfully how one theologian seeks to correlate the answers of Christian theology and the questions of modern men.

As a "theological frontiersman" Tillich is clearing new ground. His views provoke lively discussion and sometimes opposition. But they cannot be ignored by the minister who is seeking to speak with relevance to an age of world revolution.

Faith in Conflict (With Science, Evil, Culture, Death), by Carlyle Marney. Abingdon Press, 158 pp., \$2.50.

Reviewer: MIMS THORNBURGH WORKMAN, retired member, Southwest Missouri Conference.

Faith, as here protected from its would-be destroyers, is "faith that process proceeds; personality is paramount, and God is purposive and powerful." The foes of faith are conceived of as being so irreconcilable to faith that one of them—science—is dramatized as "the dragon," while

evil is "the serpent," civilization is "the falcon," and death "the vulture."

It is not within the author's purpose to take account of what his own religious experience and expectation have in common with any or all of these antagonists. When he put the word "conflict" in his title, he meant it!

For instance: "The concern of science is *utilitarian*; that of religion is *personal*." Is this fair to science? He envisages any ancient or modern civilization as a structure within which a man cannot become his mature self, and from which he must break away. Death is "wastefulness." It renders life meaningless, unless you believe in immortality through Christ.

It is regrettable that the whole book was not conceived in that more positive and optimistic vein which is felt on those pages where the author states his inspiring conception of Jesus Christ, the most exemplary person who ever lived.

The Theology of the Sacraments,
by D. M. Baillie. Charles Scribner's Sons, 158 pp., \$3.

Reviewer: HAROLD L. FAIR, editor of Adult Student and Adult Bible Course, Methodist Board of Education, Nashville, Tenn.

It would not be difficult to rhapsodize over the essays in this posthumous book by the late professor of systematic theology, University of St. Andrews, Scotland. Each of the essays shows incisive thought and prose style.

Five of the lectures deal with the sacraments, one with freedom of the

will, and the final one with the preaching of Christian doctrine. Of greatest interest, perhaps, to Methodist readers will be his essay on the sacrament of baptism.

Though it is important that we understand Christ's (the dominical) view of the institution and purpose of believers' baptism, the most significant contribution for Methodists is the author's exposition of the doctrine of infant baptism.

How many Methodist people every year have their infants baptized without proper instruction on the purpose or efficacy of this sacrament! Methodists generally seem to wander in the bogs of doubt when they must give an account of baptism. Churchmen often write and speak with foggy perception and ambiguity of description when they pontificate on this subject.

We are indebted to this Scottish scholar, then, for giving eloquent expression to his understanding of the meaning of baptism. It is a view which Methodists could adopt in its entirety.

Though many would agree that one concept of the purpose of baptism is best symbolized by immersion (that is, the putting off of the old man and the putting on of the new), it is important to remember that the resurrection motif is not the sole New Testament view of the meaning of baptism. Cleansing is best symbolized by sprinkling (see Ezekiel 36: 25) and the outpouring of the Holy Spirit can hardly be symbolized by immersion.

Baillie points out that even immersionists will agree that baptism marks the entry of the individual into the

ON READING

They that have read about everything are thought to understand everything too, but it is not always so. Reading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours.

—WILLIAM ELLERY CHANNING

By baptism the individual is set by God within the Body of Christ. The New Testament nowhere teaches that God's initiative, which precedes our faith, awaits the age of accountability. These seem to be Baillie's views.

Hebrew Man, by Ludwig Köhler (trans. by Peter R. Ackroyd). Abingdon Press, 160 pp., \$2.50.

Reviewer: WALTER G. WILLIAMS, professor of Old Testament, Iliff School of Theology, Denver, Colo.

Dr. Köhler is concerned to give a graphic picture of the Hebrew people in such a way that we recognize Hebrew men and women as vital persons, not simply as story-book characters. He makes individuals of ancient Hebrew society come alive.

Perhaps of greatest interest to dwellers in modern city life in America will be the contrast that Dr. Köhler makes between ancient and modern life. Not only are our homes "our castles," but we spend a major portion of our time there. It is a real call to social or civic duty that pulls us away from our homes once we have settled there after work.

In contrast, the Hebrew went to his home only when there was nothing else to keep him from it. He lived his life outdoors, in the fields or in the market place. He was much more a part of the social group than is modern man. Indeed, he tended to have more attachment to the social body than to the family circle. Yet the family came to great significance through Hebrew teaching.

After you have read this book, turn again to the Old and New Testament stories. You will discover that

community of the Church of Christ on earth. It cannot be Christ's will that children go through childhood without being in Christ, for he himself delighted in little children. It seems rather to be God's will that they be regarded as *Christian children*.

Baptism means, then, that the benefits of this sacrament come to the child in response to the faith of the parents and of the Church.

Why is not baptism of infants mentioned specifically in the New Testament? Because as in the mission field today, "first generation" Christians are the adults. But inasmuch as the Jews understood the community of the old Israel to include the entire family, they also understood the new Israel to include the entire household.

Does baptism bring any real benefits of the Gospel to the child? It certainly does! It brings the child into a new environment. Through the faith and love of the Church and the parents, the grace of God reaches the child, even though he is so young that he is scarcely conscious.

Why do we assume that faith must precede baptism? The seeds of future repentance and faith are implanted in the infant's heart by the Holy Spirit.

this book has brought many rich insights to your understanding of the biblical message. Especially good is an appendix entitled "Justice in the Gates," which shows not only the legal machinery of ancient Israel, but also the intimate relationship between religious conviction and true justice.

The Circle of Faith, by Marcus Bach. Hawthorne Books, 189 pp., \$3.95.

Reviewer: DAVID WESLEY SOPER, chairman of the department of religion, Beloit College.

This book is a delight to read. Many religious books are written by and for specialists; all kinds of men can read, enjoy, and feel the stimulation of this book.

To read it is a liberalizing experience. Five intense, and intensely creative, personalities are presented; their diverse dramas are dramatically outlined; you feel with each one something of his commanding purpose, and more than a little of the content of his thought. You feel also the "circle of faith" that makes them individuals in a one-world community.

You receive something as well from a sixth personality, Marcus Bach himself. You recognize your debt to him for the long journeys he has made in your behalf.

The "circle of faith," as he views it, makes all these persons one in Christ. (There is, of course, a larger circle, the "circle of love," which makes brethren of non-Christians as well.) To make diverse Christians aware of the community of living faith, across real and important differences, is task enough for one book—

and Bach has accomplished it with distinction.

One feels, of course, mildly impatient with his newspaper reporter style, and wholly in disagreement with his somewhat naïve idea that one interview is worth a hundred books. I myself have interviewed 33 major European theologians from Rome to Edinburgh and described them in as many articles, but I learned much more from the careful reading of their published works.

More content is needed from each person presented, and more thoughtful weighing of strengths and weaknesses. Yet, in spite of, or perhaps because of, these defects, the book packs a badly needed punch.

Where Judaism Differed, by Abba Hillel Silver. Macmillan Co., 318 pp., \$4.50.

Reviewer: EVERETT TILSON, associate professor of biblical theology, Vanderbilt Divinity School.

This latest volume by Rabbi Silver, long recognized as one of America's most learned and eloquent pulpits, can be recommended without reservation to any person in search of a handbook on the theology of the ultraliberal wing of Reform Judaism. By the same token, it will also meet the need of those in search of a manual on the theology of the ultraliberal wing of American Protestantism.

The tenets of this faith, hailed by Rabbi Silver as "the great new [!] insights of Judaism," include the following beliefs: God is One, man bears the spiritual image of God, the whole of man—body, mind and soul

—is sacred, all men are equal in their essential humanity and in the sight of God, the moral ills which exist in the world can be overcome, an age of universal justice, brotherhood, and peace awaits the human race.

If the claim could be taken seriously that these characteristics (p. 285 f.) gave Judaism "at all stages of its development . . . a distinctive stamp and character," the old-fashioned Christian liberal would recognize only one really serious stumbling block to conversion to Judaism—the use of Hebrew in the liturgy.

"All these ideas, from monotheism to human brotherhood and peace, all the flowering concepts of unity, freedom, and compassion were fundamentally alien," Rabbi Silver asserts, "to the ancient world. They were new insights of Judaism. . . . Moreover, they were new not only in the days of Amos and Isaiah, but remained strange and unaccepted throughout the succeeding millennia."

This statement leaves the clear impression, one the rest of the book does little to correct, that the author will have achieved his purpose if he can only bring his readers to see that Judaism differed from everything bad and mothered everything good.

The reader who hopes to find the answer to the question raised by its title will be disappointed. He will not learn where Judaism differed, how Judaism differed, or from what Judaism differed.

However, if one approaches it in search of an eloquent apology for the theologically unreconstructed wing of Reform Judaism, he will be rewarded, invigorated and, more than once, elevated and inspired. For despite Rabbi

Silver's failure to make good on the promise implied in the title, his very considerable abilities leave their definite imprint on the pages of this work.

Labor, Industry, and the Church,
by John Daniel. Concordia Publishing House, 229 pp., \$3.00.

Reviewer: ROBERT E. FITCH, professor of Christian ethics, Pacific School of Religion

From a pastorate in Bethlehem, Pa., and out of a background of considerable personal involvement in the relations of labor, industry, and the church, John Daniel writes a book intended to awaken Lutherans (Missouri Synod) to their social responsibilities. He seeks to work out some kind of Christian social ethics which will be more effective than what is now found in pronouncements of the National Council of Churches.

He has at his command an abundance of statistics, a wide reading in Catholic as well as Protestant sources, and a keen sense of the urgency of the situation. His chief concern is to ask "What Does the Bible Say" about work, wealth, capital, labor; to enunciate "Lutheran principles and guidelines"; and to develop some practical applications.

So far as the book presents a challenge and invites to a general commitment, it may be said to be a success. But if one asks precisely to what are we to be committed, the teaching seems to dissolve into the hortatory generalizations which are traditional with personal pietism as it confronts social issues.

It is true that Mr. Daniel rejects

the "individualistic-mystical-neutralist approach." He also rejects the "pragmatic-activistic approach of liberal, kinetic Protestant Christianity, and a "statist-inclusivistic and latitudinarian yet restrictive, Calvinistic, theocratic legalism," as well as the "dialectical-obscurantist social theorists" who "befuddle the mind" and some of whom, "sadly enough," have "worked their way into leading theological seminaries."

Accordingly, if we inquire after articulate principles, a clean-cut program, and a specifically Christian perspective on social ethics, we are left with little more than an ardent though dedicated "gospel discipleship."

The Book of Revelation (A new translation of the Apocalypse), by J. B. Phillips. Macmillan Co., 50 pp., \$2.00.

Reviewer: DOUGLAS G. FRALEY, pastor, First Methodist Church, Indianola, Neb.

The author states that he hesitantly began his translation of the last book of the New Testament because of the difficulty the "sober Christian" has in understanding it. The task was nevertheless undertaken to complete his translation of the entire New Testament; for he had many requests to do so.

If the reader expects this little volume to explain all of the mysteries of the Book of Revelation, he will be profoundly disappointed. Of necessity, an author who sets out with the express purpose of translation must be careful not to inject interpretation. It is true that many of the obscurities

of other books of the New Testament are made vividly clear by J. B. Phillips' translations.

But the cause of obscurity differs here. It appears to have been intentional. Hence the translator must needs translate no more than an obscure mystery.

Here is an important work for the library shelf of any pastor who values modern translations of the Holy Scriptures. We behold in everyday language the unforgettable visions of the holy city, the new heaven, and the new earth which close this prophetic book.

The obscurities that come between these familiar portions of John's Apocalypse paint word pictures that must be understood with the imagination much as a modern piece of art. To carry the metaphor but one step farther, the work of our author is to make the lines of the picture a little clearer and the colors a little more true.

Waging Peace (A Businessman Looks at United States Foreign Policy), by C. Maxwell Stanley. Macmillan Co., 256 pp., \$1.25 (paper bound).

Reviewer: D. F. FLEMING, professor of international relations, Vanderbilt University.

Mr. Stanley's primary purpose is to present and justify a seven-point program for *waging* peace against the threat of nuclear destruction. Two of his points are ultimate goals; universal enforceable disarmament, and the establishment of a rule of law in international relations through a world federation based upon a drasti-

cally revised United Nations. The other five points are policies by which these ultimate goals or objectives may be realized.

To create a powerful world government, able to enforce the peace, the author relies on strong pressures upon the Soviet Union, to be exerted: (a) by continued high armament in the United States; and (b) by uniting all of the noncommunist world strongly behind the creation of the new world government.

As one who has deeply believed since 1917 that the growth of world government is essential to man's survival, I would like to think that a crash program led by us could bring it about, but I see less and less evidence that the world can be united around us, essentially in our own image. That opportunity was missed in 1918 and it has not returned since that time.

On the contrary, diversity is increasingly the order of the day, and nothing can save us from learning to live in a world of many systems, ideologies, and creeds—nothing except the nuclear oblivion of which the author is acutely aware.

At the same time, the basic oneness of all humanity in its deepest instincts and desires enables a community of feeling and purpose to grow slowly among all the peoples. I do not believe that this process can be by-passed by strong American initiative, but I do believe that change is proceeding rapidly in every country throughout the world.

Christian leadership can accelerate the growth of the world community upon which any world government must be based.

JULY, 1957

BRIEFLY NOTED . . .

Literature and Religion, by I. C. Keller. Richard R. Smith, 64 pp., \$2.00

What did Shakespeare have to say about sin? And Tennyson about faith? Carlyle about work and Ruskin about beauty? There are unforgettable answers in this book drawn together by the cords of the author's own faith.

The Theology of Calvin, by Wilhelm Niesel (trans. by Harold Knight). Westminster Press, 254 pp., \$4.00

How *unsystematic* the great Reformer's systematic theology really is becomes clear in this sympathetic analysis, following the order of the topics in the *Institutes*. But something else comes clear: the God revealed in Jesus Christ controls not only the content but also the form of Calvinistic thought.

The Touch of the Master's Hand, by Charles L. Allen. Fleming H. Revell Co., 158 pp., \$2.00

None can quarrel with the author's contention that the supreme miracle of all is not changing water into wine, making diseased bodies whole, or even bringing a dead man alive out of the tomb; it is the transformation of a life through the grace of God.

The Kantian Thing-in-Itself, by Oscar W. Miller. Philosophical Library, 142 pp., \$3.75.

This closely reasoned description of the creative mind shows man's mind creating the "known" world out of

the "raw stuff" of something that is, at first, relatively objective, but that is absorbed and assimilated by the mind. Such thoughts constitute the ultimate "stuff" of reality.

Sermons from an Ecumenical Pulpit, edited by Max F. Daskam. Starr King Press, 254 pp., \$5.50.

Oliver Wendell Holmes, famed justice of the Supreme Court, once said that big men talk about what they have in common, while little men talk about what divides them. This might serve as a text for this collection of sermons by a wide variety of preachers who have given their witness in the ecumenical pulpit of the Unitarian Society of Germantown, Pa.

What Do You Know About Labor? by James Myers and Harry W. Laidler. John Day, 301 pp., \$4.75.

This is a telling, but not propagandistic, argument for organized labor. Its appeal is not to feelings but to facts, which are here in well-organized abundance. The authors answer such questions as: What are the causes and possible means of preventing strikes? Do unions keep their agreements? What are the remedies for racketeering?

God, Gold and Government, by Howard E. Kershner. Prentice-Hall, 146 pp., \$2.95.

An honest and devout Christian has started from the valid assumption that good business and good government spring from the all-embracing spirit of God's law, but he comes out

with the conclusion that results are good when men operate individually, but results are bad when men operate together.

He That Cometh, by Sigmund Mowinckel (trans. by G. W. Anderson). Abingdon Press, 528 pp., \$6.50.

Carefully tracing the "Messiah" idea through its Old Testament development, this distinguished Norwegian scholar comes to the conclusion that the Jewish concept had a double character—one a national, this-worldly political figure, and the other a super-terrestrial other-worldly figure, rich in religious content and mythological concepts.

The Sources of the Synoptic Gospels, Vol. 2, by Wilfred L. Knox. Cambridge University Press, 170 pp., \$4.00.

Compressed erudition, originality, and sound sense characterize this volume, as they did the first in which the late Dr. Knox examined the sources of the Synoptic Gospels. These are studies in Luke and Matthew—quite technical but immensely valuable.

The Protestant Churches of America, by John A. Hardon. Newman Press, 365 pp., \$5.00.

His statement that the variety of Protestant groups in the United States "may be partially explained as a transfer of American love of liberty to the sphere of religion" is as good an explanation as any for the obvious fact that Protestantism is at home here and Catholicism is not.

NEWS

and trends

Australian Methodists Urge H-Bomb Ban

Australian Methodists urged recognition of Red China, abolition of H-bomb testing, and admittance of aged refugees at their 18th General Conference recently in Melbourne.

These are high points of a statement drafted by the conference's social and economics committee and adopted by delegates. The future of Australian Methodism, it stated, is linked "with that of our Asian neighbors." The conference said it welcomed an invitation to become a member of the East Asian Christian Council.

Strongly protesting H-bomb testing in the Pacific, it added "there is no security in defensive measures, no salvation in fear; salvation lies in the ultimate repudiation of violence."

The report urged the Commonwealth government to open the country to aged refugees and selected immigrants from Asia. Since World War II, the nation's population has increased from 8 million to 10 million. More than one million migrants have been admitted.

Delegates elected the Rev. A. H. Wood president-general for 1957-60; and the Rev. H. H. Trigge secretary-general.

In other actions, the conference:

Called on laymen to actively participate in political parties in order to

preserve Christian values in politics.

Urged a speedup in church union between Methodists, Presbyterians, and Congregationalists, and approved a joint negotiating committee for the three denominations.

Supported a bill now before the Australian Federal House for a uniform divorce law.

Heard reports that the publishing house—Aldersgate Press—is now self-supporting; that discoveries of minerals in Central Australia, once called the "dead heart of the continent," is opening up new opportunities for the church to serve the booming population in that area; and that plans are under way to establish a Central Theological Seminary and district theological seminaries.

The conference established a department of Christian education to coordinate work of young peoples' departments of each state conference.

Delegates also set up a commission to make a study of evangelism and report to the General Conference of 1960. The Rev. Alan Walker, who toured major U.S. cities in 1956 as evangelist for the Mission to America, will head the commission.

The 1957 Cato Lecture was delivered by Dr. Maldwyn Edwards, whose "Signs of the Times" speech concerned the past 100 years, and the present dependence of science and religion upon each other.

World Service Total Surprises Church Leaders

World Service receipts at the end of the fiscal year (May 31) surprised Methodist leaders. Instead of a serious shortage of funds, which many had forecast, the church opened the new quadrennium only \$700,000 short of an increased goal of \$12.2 millions.

The financial report means, leaders said, that Methodists will not be shackled by fund shortages at a time when the church must expand.

Some leaders regard 1956-60 as a pivotal period. A curtailment of current programs and new ones in the making could play havoc with growth in the next decade.

What turned the trick was record receipts in May. The total for the month—\$2,750,822—was the largest of any single month in Methodist history, and brought the year's total to \$11,511,920. World Service and other general benevolences totaled \$19,888,003.

Even though World Service missed its goal, it increased 16 per cent over last year's \$9,977,537.

Here's an idea of what this means to some of the boards and agencies participating in World Service: the Board of Missions will have \$701,766 more in its treasury than last year; Board of Education, \$72,094 more; Board of Social and Economic Relations, \$39,299 more; and Board of Evangelism, \$31,959 more.

Prospects appear good to reach the \$12.2 millions goal in the remaining years of the quadrennium, said the Rev. Thomas B. Lugg, general secretary and treasurer of the Council on World Service and Finance.

The report on total benevolences included \$1,076,440 raised for Hungarian and other refugees.

Other benevolences, in addition to World Service, totaled:

World Service Specials, \$110,847, up 16.58 per cent over 1956; General Advance Specials, \$5,665,711, up 11.11 per cent; Week of Dedication, \$674,418, up .11 per cent; Fellowship of Suffering and Service, \$706,019, down 6.54 per cent; Methodist TV Ministry, \$142,645, down 23.98 per cent.

Score Lavish Funerals

Lavish funerals which the family of the deceased "can't afford" have now drawn the fire of two ministerial groups.

Emphasizing "privacy and dignity" for funeral services, a committee of the Denver Ministerial Alliance drew up a set of standards for funeral procedure. The committee would:

Discourage the use of flowers at funerals. Instead, sympathizers may send some gift to the church or other causes.

Discourage public viewing of the remains since this "tends to emphasize the mortal and material rather than the triumph of the spirit."

Advise that no funeral arrangements be made until the officiating minister has been consulted because the funeral "should be a distinctly religious service" if presided over by the clergy.

Questioning the "propriety and economics" of funeral practices, the Eugene (Ore.) Ministerial Association wonders why a person should be buried at a standard of cost far above anything he ever had in life.



man—winner of Faith and Freedom Award in American journalism at the Washington Pilgrimage of American Churchmen.

THE REV. LYNDON B. PHIFER—retires after 43 years of editorial work on Methodist church-school publications. *The Adult Student* was his most recent assignment.

ROBERT T. STEVENS, textile firm president, former Secretary of the Army, and a Presbyterian—named chairman of the laymen's committee of RIAL (Religion in American Life).

REP. BROOKS HAYS (D-Ark.)—elected president of the Southern Baptist Convention.

THE REV. LARRY A. JACKSON, Florence, S.C.—appointed pastor of Union Church, Santiago, Chile.

THE REV. M. LEO RIPPY, director of Methodist adult church-school work 29 years—will become minister of education at Mount Vernon Place Church, Washington, D.C., Oct. 1.

THE REV. JAMES E. ELLIS, New York, for many years a missionary in Sao Paulo, Brazil—now has Sao

Glenn D. Everett (right) is congratulated on winning journalism award by Marion B. Folsom (left), Secretary of Health, Education, and Welfare, and movie producer Cecil B. DeMille.

People Going Places

THE REV. J. ROBERT REGAN, JR., Greensboro, N.C.—new student work director for the Board of Temperance.

GLENN D. EVERETT, Washington, D. C., newsman and Methodist lay-

Dr. North



Mr. Dew



Mr. Regan





Dr. Barnes



Mr. Stevens

Paulo's new Methodist Publishing House building named after him (Ellis Building).

PROF. FRANK M. MCKIBBEN, Garrett Biblical Institute—retires and becomes pastor of First Congregational Church, Williams Bay, Wis.

THE REV. LEIF SEVRE, Oslo, Norway—will serve pastorate in Oregon Conference during two-year stay in the U.S.

THE REV. ROSWELL P. BARNES, associate general secretary of the National Council of Churches, and a Presbyterian—new executive secretary of the U.S. Conference for the World Council of Churches.

THE REV. ERIC M. NORTH, Methodist—retires as senior general secretary of the American Bible Society.

THE REV. RANDLE B. DEW, Owensboro, Ky.—joins staff of the Board of Education.

BISHOP AND MRS. FRED P. CORSON—testimonial dinner honorees at Wyoming Annual Conference.

Chaplains Win 5,000

Military chaplains accounted for more than 5,000 new members of The Methodist Church in the last two years.

Monthly reports of some 600 Methodist chaplains show that they baptized 8,970 persons and received 5,597 into church membership at military bases around the world.

Chaplains assigned to hospitals and prisons accounted for an additional 271 members.

Most of the group are in the 18-23 age group, described by many clergymen as those least interested in joining a church.

Names of new members reported by chaplains are sent to "home churches" for recording and inclusion in annual reports.

Sermons on Freedom

For the ninth consecutive year ministers will be eligible for awards from Freedoms Foundation at Valley Forge for exceptional sermons on freedom and the American way of life.

A top award of \$1,000, twenty second-place awards of \$100 each, and twenty additional George Washington Honor Medal awards are available.

Sermons delivered between Nov. 11, 1956, and Sept. 17, 1957—Constitution Day—are eligible. The awards to ministers are a part of a national program which annually honors individuals, organizations and schools for their efforts in behalf of American freedom.

Nominations should be sent the Awards Dept., Freedoms Foundation, Valley Forge, Pa., before Sept. 17.

Pastors' Salaries and Pensions Increased

In all sections of U.S. Methodism, spring annual conferences pushed forward on programs to boost pastors' salaries and pensions and to recruit more ministers.

Recruitment: The present situation, says Bishop Richard C. Raines, Indianapolis, is tragic and disturbing. There are now fewer ministerial members of annual conferences and under appointment than at unification (1939), or in 1900. And, since the turn of the century, church membership has nearly doubled.

Central Pennsylvania pinpointed the situation when it reported that in the last six years it gained 12 new ministers, and lost 60. But Central Pennsylvania, along with other conferences, set out to do something about it by mapping immediate recruitment strategy.

New York will seek 28 ordained ministers a year; Newark, 133 by 1960; New York East, 145; Troy, 122. Holston will seek "suitable" candidates, but specified no goal.

Bishop G. Bromley Oxnam urged Peninsula members to adopt a more realistic salary scale as one method of overcoming the shortage.

Salaries: Thus far this year, 15 conferences have increased most minimum salaries. These are New England, New Hampshire, Newark, Northern New York, Pittsburgh, Central New York, Central Pennsylvania, Maine, Wyoming, New York East, West Virginia, Troy, Pacific Northwest, Florida and Holston.

Newark raised all categories \$300; Central New York, \$200; Northern New York, \$100; Pittsburgh, \$100.

JULY, 1957

Increases meant this in Pittsburgh: married conference members, \$3,100, plus parsonage; single, \$2,900; married supply pastors, \$2,800, plus parsonage; single, \$2,600. Pittsburgh also equalized salaries of district superintendents, executive secretaries of the Board of Missions, executive secretary of the Board of Education, and administrator of the Home for the Aged, and increased all by five per cent.

Pensions: Three conferences—Minnesota, Pacific Northwest, and Southern California-Arizona—entered the full Ministers Reserve Pension Fund, July 1. They were the first ones in the church, although three others are studying the plan and may enter next year.

The plan is one of two basic plans. The other, called Current Income Plan, accumulates money one year to pay next year's pension payments. A disadvantage is that during a recession collections fall off and pensions decrease.

Under the newer (1941) reserve plan, money from the minister and his conference is deposited to the pension account of the individual during each year of service.

Twelve conferences adopted higher pension annuity rates (Current Income Plan) per service year.

Baltimore adopted \$62, topping all conferences.

Relaxation: North Indiana will seek a specific day each week as a "preacher's Sabbath"—a day of rest free from all pastoral duties.

Conference reports pages 102-111

CHARTS, pages 102-110,
AVAILABLE FOR PHOTOGRAPHY

110, tightly bound, BEST COPY
OGRAPHING.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School (or) ***WCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
NEW HAMPSHIRE First Church Lebanon	* 20,292 (705) ** 12,783 (2,173) *** 4,472 (494)	No Report	* 63 ** 3 *** 21	No Report
NEW YORK First Church Newburgh	* 75,775 (-235) ** 37,885 (-1,205) *** 13,050 (956)	None	* 222 ** 6 *** 4	\$104,714
NEWARK Morristown, N.J.	* 85,991 (1,181) ** 56,756 (334) *** 18,815 (88)	None	* 311 ** 11 *** 10	\$161,918.51
NEW ENGLAND Wesley Church Worchester, Mass.	* 77,671 (-741) ** 43,332 (187) *** 15,062 (-479)	None	* 226 ** 6 *** 6	No Report
NEW MEXICO Clovis, N.M.	* 67,197 (3,498) ** 44,853 (3,900) *** 7,939 (85)	No Report	* 142 ** 2 *** 34	\$55,516
NORTHERN NEW YORK First Church Oswego	* 43,725 (941) ** 30,120 (1,173) *** 11,466 (717)	One	* 135 ** 4 *** 3	\$89,951 (up \$5,253)

QUADRENNIAL
EMPHASES
ACTIVITIES

MAJOR CONFERENCE ACTIONS

\$25,000 Conference motion and Cultivation for 1956-60 . . . extended rural parish work . . . set \$100,000 budget for higher education.

Approved three constitutional amendments . . . urged that pastors' salaries be increased \$1,500 in 1956-60 . . . raised minimum salary scales \$300 . . . raised pension rate for next year to \$41 . . . reported additional \$50,000 to \$75,000 will be needed for the Reserve Pension Fund; a recent drive netted \$220,000.

Entered full reserve pension plan in 1959 (annual cost: \$70,000) . . . set goal 50 cents per member for higher education; 15 cents for Wesley Foundations . . . urged more financial support of local churches.

Asked for an end to nuclear bomb tests . . . invited churches of Delaware Conference (Central Jurisdiction) to join New York Conference . . . said it is willing to accept Negro bishop in 1960 when Bishop F. B. Newell retires . . . recommended a study to merge New York Conference with New York East and Troy conferences . . . defeated a \$3,000 appropriation for a New York Area chaplain to industry . . . announced a United Evangelistic Mission for 1958 to bring Area membership to 400,000.

Recruited 33 new ministers per year and continue study of pension system . . . voted to raise one dollar per member for higher education, and 30 cents for Wesley Foundations.

Raised annuity rate to \$53 and increased minimum salaries \$300 in all categories . . . defeated a proposal to employ executive secretary for the Board of Missions with \$15,000 budget . . . supported state move to ban Sunday business . . . set conference budget at \$570,252 . . . heard Bishop F. B. Newell urge support for local homes for aged and Methodist hospitals . . . announced a 1958 evangelistic mission to bring Area membership to 400,000 . . . celebrated conference centennial.

Voted to ask \$1.30 a member or a goal of \$100,437 per year to support higher education . . . voted \$60 as annual goal to build up churches.

Unanimously approved three constitutional amendments . . . adopted Newark Plan of dividing conference apportionments . . . raised minimum pastors' salary to \$3,750 with additional \$150 grant for each 15 years of service and \$75 for each child up to \$300 . . . discussed the Boston Inner City Project, a two-year experiment in strengthening urban ministry.

Established a growing interest in Wesley Foundation work.

Established new Bible Chair . . . raised conference claims for ministerial support to 18 per cent of salaries . . . raised pension annuity to \$46.

Approved higher education financial goal of \$1 per member annually, and 30 cents for Wesley Foundation work . . . set up committee to implement local church goals.

Approved three constitutional amendments . . . increased pension annuity rate to \$38 . . . gave full time elders right to vote, with certain exceptions, at conference session . . . favored raising legal drinking age from 18 to 21 . . . praised the State Council of Churches for its fight against legalized bingo, and pledged conference support . . . raised minimum salary scale \$100 in all categories . . . ordained 20 deacons and elders.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School (or) ***WSCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
PHILADELPHIA Arch Street Philadelphia, Pa.	*129,592 (457) ** 98,464 (-383) *** 24,374 (-343)	Four sanctuaries; ten educational units; one chapel; \$1,503,561 spent for buildings and improvements.	*326 ** 8 *** 6	\$472,486 (up \$77,165)
PITTSBURGH Asbury Church Uniontown, Pa.	*166,731 (539) **111,526 (1,026) *** 27,239 (1,352)	None	*437 ** 11 *** 15	\$261,554 (up \$2,533)
PENINSULA Grace Church Wilmington, Del.	* 78,026 (944) ** 75,037 (528) *** 22,022 (-442)	No Report	No Report	\$212,930.00
NORTH DAKOTA Foss Church Wahpeton	* 19,839 (-216) ** 13,736 (-87) *** 4,980 (-174)	None	* No Report ** 1 *** 0	\$53,639
IDAHO First Church Twin Falls	* 18,721 (343) ** 15,830 (-483) *** 4,843 (-299)	None	* 43 ** 1 *** 2	\$38,254
NORTH TEXAS First Church Dallas	*132,922 (2,264) ** 99,272 (1,238) *** 18,393 (864)	Five	*268 ** 18 *** 9	\$110,000

WORLD
SERVICE
ACTIVITIES

MAJOR CONFERENCE ACTIONS

Approved support of higher education goals . . . urged distribution of Fred Corson's address on Juvenile Delinquency . . . urged support of local churches . . . reported \$554,640 received in 1952-56.

Approved \$169,000 goal for church education and church extension . . . began Church Builders Club with \$60,000 potential . . . reported 20 new church opportunities.

Established a committee on church education . . . reported 1956 action to close Wesley Junior College and adopted a \$1,500,000 college development program.

Post charts in every church to follow local church progress . . . to publicize Wesley College and seek \$1 per member to support school.

Approved two family camps.

Promote higher education, especially in September, and plans to strengthen local churches.

Approved Amendments 9 and 10 to the Constitution; defeated Amendment 11 . . . increased pension annuity rate to \$56.

Unanimously approved three constitutional amendments . . . raised salary minimum by \$100 . . . approved equalization of salaries of district superintendents, executive secretary of Board of Missions, and the administrator for the Home for the Aged . . . approved Week of Evangelism, spring of 1958 . . . voted a study of adequate ministerial salaries . . . reported \$625,000 raised to enter Reserve Pension Plan.

Unanimously approved constitutional Amendment 9 . . . approved new home for the aged . . . approved expansion of conference camp near Centerville, Md. . . . heard Bishop G. B. Oxnam urge better pay for ministers . . . discussed financial support for Temple University School of Theology.

Approved Wesley College request to negotiate with other church bodies looking toward expansion into an ecumenical school of religion, affiliated with the University of North Dakota . . . approved full-time director of public relations, to be shared by South Dakota Conference . . . announced a radio, mail and personal visitation ministry to sparsely settled areas of western North Dakota.

Approved three constitutional amendments . . . voted \$12,000 for development of two conference camp grounds . . . raised salaries of district superintendents \$500 a year . . . approved plan to raise \$85,000 in two years to enter the full Reserve Pension Plan.

Approved Constitutional Amendment 9 . . . requested Congress to ban interstate liquor advertising, and serving of liquor on airlines . . . approved state-wide evangelism crusade in 1958 to seek unchurched families and inactive Methodists.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School (or) ***WCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
ST. LOUIS Centenary St. Louis, Mo.	* 85,292 (1,538) ** 58,613 (2,111) *** 14,110 (129)	One	* No Report ** 3 *** 11	\$143,647
CENTRAL NEW YORK First Church Cortland	* 74,876 (1,390) ** 46,046 (69) *** 17,407 (234)	None	* 203 ** 3 *** 7	\$179,351 (up \$444)
CENTRAL PENNSYLVANIA Trinity Church Cleanfield	No Report	No Report	No Report	No Report
MAINE Pleasant St. Church Waterville	* 33,327 (174) ** 27,707 *** 7,295 (9)	No Report	* 114 ** 4 *** 1	\$1,041,072 (up \$24,906)
NORTH INDIANA First Church Wabash	No Report	No Report	No Report	No Report
RIO GRANDE Mt. Wesley Assembly Grounds, Kerr ville, Tex.	* 12,682 (599) ** 9,581 (136) *** 1,383 (118)	Seven	* 59 ** 2 *** 2	\$9,133

OLD
OFFICE
**QUADRENNIAL
EMPHASES
ACTIVITIES**

MAJOR CONFERENCE ACTIONS

ected two trustees for the board of the proposed \$1 million Methodist seminary to be built near Kansas City, Mo. . . . voted to contribute \$15,000 annually to the seminary.

Adopted goal of \$1.30 per member annually for higher education . . . to help establish a Chair of Religious Education at Syracuse University . . . offered assistance of major conference funds to local churches.

ported conference is near goal of \$1.30 per member per year to support higher education . . . to give \$25,000 toward several college building projects.

Approved \$62,500 goal for higher education (scholarships, \$6,250; Negro College, \$6,250; student work, \$900; Boston University, \$3,000).

ted to ask all churches 50 cents per member to support five colleges and universities.

ted special assistance to local churches in evaluating their work.

Approved three constitutional amendments . . . to name a full time worker in evangelism, the expense to be underwritten by Tom W. Spradling, a layman and member of General Board of Evangelism . . . cited Mrs. T. S. McGee, pastor of Mt. View Circuit, for her outstanding rural ministry . . . reported 152 Methodist Men's clubs.

Approved constitutional Amendments 9 and 10 . . . rejected constitutional Amendment 11 . . . voted \$200 raise in minimum salaries . . . raised pension annuity rate to \$39 . . . opposed legalized bingo . . . supported proposal to raise drinking age in New York to 21 years . . . raised payments in reserve pension plan to nine per cent.

Ordained 23 elders . . . adopted \$3,500 minimum salary for married pastors with an additional \$50 for each dependent child under 19 . . . established committee to recruit ministers.

Approved three constitutional amendments . . . raised pension annuity to \$33 . . . set minimum salary at \$2,600, with \$2,700 for a married couple and \$50 for each child up to four children . . . praised Governor Leroy Collins of Florida for his stand on Ellis case . . . approved a \$73,328 budget.

Adopted a program to aid pastors in counseling, provided other Indiana conferences also approve it . . . ordained 32 deacons and elders . . . to stress need for a "preacher's sabbath," a day each week for ministers to rest . . . reaffirmed support of United Nations, especially in area of social issues . . . approved plan to expand Epworth Forest on Lake Webster.

Approved three constitutional amendments . . . noted increase in giving, from \$190,808 in 1951 to \$257,944 in 1956, a 35 per cent jump . . . to stress evangelism the next two years as a feature in the 100th anniversary of the first conference appointment to a Spanish-speaking congregation.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School (or) ***WSCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
SOUTHERN ILLINOIS Carbondale	* 82,000 ** No Report *** No Report	No Report	*No Report ** 6 *** 10	No Report (up \$34,000)
TROY Christ Church Glens Falls, N.Y.	* 90,520 (1,225) ** 52,042 (209) *** 18,909 (—879)	None	*298 ** 7 *** 15	\$116,914.97
WYOMING First Church Endicott, N.Y.	* 88,713 (1,097) ** 55,619 (888) *** 17,364 (5)	None	*184 ** 10 *** 6	\$244,432 (up \$33,230)
SOUTHWEST TEXAS Travis Park Church San Antonio	*111,145 (1,376) ** 82,479 (211) *** 18,747 (117)	No Report	*273 ** 9 *** 7	\$145,639
SOUTHWEST MISSOURI First Church Joplin	* 91,964 (40) ** 67,064 (1,472) *** 16,511 (115)	One	*166 ** 1 *** 9	\$48,000 (up \$431)
NEW YORK EAST Hanson Place- Central Brooklyn	*111,192 (1,447) ** 64,164 (2,339) *** 18,031 (—287)	None	*313 ** 13 *** 7	\$263,004

QUADRENNIAL
EMPHASES
ACTIVITIES

MAJOR CONFERENCE ACTIONS

Report ended 30 days a fund campaign for the new Wesley Foundation building at Northern Illinois University . . . total raised: \$208,000.

Approved constitutional Amendment 9 . . . urged local churches to speed integration . . . raised minimum salaries to \$3,500 with \$100 for each dependent child . . . named boundaries committee to study merger of four conferences into three . . . appointed committees to fight legalized bingo . . . voted to earmark 16.9 per cent of church current expenses for reserve pension fund . . . announced plans for 1958 evangelistic campaign.

Approved three constitutional amendments . . . opposed efforts to legalize bingo . . . raised minimum salary to \$3,500 for conference member, to \$3,200 for full-time supply minister, to \$3,000 for student pastor, and to \$2,500 for students and supplies not occupying parsonages . . . raised pension annuity rate to \$45 . . . voted \$10,000 to build a home for the aged.

Approved three constitutional amendments . . . authorized an agency to loan building funds . . . voted group insurance for ministers . . . approved chartering district boards of trustees for development of homes for aged . . . protested advertising of alcoholic beverages . . . voted Manchaca Church and the Rev. J. E. Turner, church and pastor of the year.

Approved three constitutional amendments . . . created a Commission on Promotion and Cultivation . . . voted to seek location of a new Methodist theological seminary on or adjoining the campus of National College for Christian Workers . . . voted an annual \$20,000 gift to the seminary.

Censured the Connecticut State legislature for authorizing tax money for transportation of private and parochial school children . . . favored cessation of nuclear weapon testing . . . raised married ministers' minimum salary to \$4,200 . . . urged revision of the McCarran-Walter Act . . . called for stricter adherence to Methodist ministerial appointment system . . . opposed legalized bingo . . . backed legislation banning discrimination in housing.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School (or) ***WSCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
WEST VIRGINIA First Church, and W. Va. Wesleyan Buckhannon	*212,621 **180,221 (456) *** 36,484 (966)	No Report	*619 ** 10 *** 22	\$230,455
WISCONSIN First Church Rhineland	* 71,524 (1,782) ** 43,958 (1,799) *** 16,552 (—474)	No Report	*190 ** 11 *** 7	\$233,410
OKLAHOMA Oklahoma City	*217,415 (7,202) **No Report ***No Report	No Report	No Report	No Report
LOUISIANA Centenary College First Church Shreveport	*115,968 (1,694) ** 78,843 (2,620) *** 15,766 (735)	Seven	*401 ** 7 *** 5	\$94,406 (up \$4,826)
NORTHWEST TEXAS San Jacinto Amarillo	*103,353 (815) ** 90,548 (10,947) *** 13,055	Three	*356 ** 11 *** 7	\$126,020.44 (up \$2,000)
ALABAMA- WEST FLORIDA Huntingdon College Montgomery, Ala.	*126,288 (1,438) ** 86,961 (2,619) *** 16,216 (29)	Five	*427 ** 3 *** 10	\$84,175.22 (up \$1,600)

WORLD
SERVICE

QUADRENNIAL
EMPHASES
ACTIVITIES

MAJOR CONFERENCE ACTIONS

435 \$150,000 goal for higher education, church extension, and minimum salary fund . . . raised \$137,112 last year for similar projects.

Approved constitutional Amendments 9 and 11, and rejected constitutional Amendment 10 . . . approved graduated salary increase plan . . . approved three evangelistic projects (minister retreat, prayer vigil, witness day) . . . passed three temperance resolutions . . . directed local churches to set up a Commission on Social Relations . . . accepted grant of 60 acres of land for new children's home.

410 Net goal of 25 cents per member for church extension . . . urged four new churches a year.

Unanimously approved constitutional Amendment 9 . . . invited Lexington Conference churches (Central Jurisdiction) to join conference when way is clear . . . asked end to nuclear arms testing and establishment of a U.S. Department of Peace . . . adopted the Optional Death Benefit Plan for ministers . . . approved construction of a first unit of Wisconsin Conference Home for the Aging . . . authorized a dining hall at Asbury Acres, youth camp, when \$50,000 is available.

409 "March of Faith" Crusade to strengthen churches and church schools . . . to continue local church self-study . . . to seek \$100,000 from Oklahoma City University and Wesley Foundation work in 1957-58.

Adopted an evangelism program which will concentrate on towns of 2,500 population or less (goal: one new member for each 15 now in the church, or a net gain of 5 per cent). Rural membership totals 66,899; urban, 148,107 . . . urged urban churches to help rural churches . . . to seek 17,235 new church school members and a camp attendance of 12,500 . . . to secure and train more church leaders through district council programs . . . to recruit more ministerial students.

406 Reported considerable activity to support higher education . . . reported local churches engaged in self-analysis to determine efficiency.

Approved three constitutional amendments . . . asked Congress to ban interstate liquor advertising . . . voted to organize council to promote Methodist programs . . . voted a stepped-up evangelism program . . . named J. C. Love, Jr., Ruston, Louisiana's "Outstanding Methodist Layman of the Year."

402,44
\$2,000
000
in special projects.

Approved three constitutional amendments . . . condemned Texas legislature for passing pro-segregation and pro-alcohol measures . . . approved all-Texas Evangelistic Crusade in 1958 . . . suggested a goal of one new church per year in each of nine districts . . . approved a campaign to raise \$600,000 for construction of a new nurses' home and classroom building at Methodist Hospital, Lubbock.

475,22
\$1,600
000
Approved emphasis on higher education, and strengthening of the local church through two conference commissions.

Rejected constitutional Amendment 9 . . . began study of jurisdictional system, urging no change . . . adopted joint \$750,000 enterprise with North Alabama Conference (still to be approved by that conference) for a home for the aged.

Reinstate Ousted Pastor

A Lutheran minister who was unfrocked for heresy in 1955 has been reinstated in good standing by the Northwest Synod, United Lutheran Church of America.

The Rev. Victor K. Wrigley, whose congregation refused to discharge him despite the synod ouster, was reinstated without a dissenting synod vote. He is pastor of the Gethsemane Lutheran Church of Brookfield, Wis.

Specifically, he was accused of denying the virgin birth of Jesus Christ and his physical resurrection.

Two other synod pastors also were tried for heresy. George P. Crist, Jr., who was convicted and unfrocked, continues work on a newspaper. John H. Gerberding, who was acquitted, may accept a call to a pastorate. He has been working on a newspaper and supplying a pulpit at Montfort, Wis.

New Seminary in Rhodesia

British and U.S. Methodists are cooperating to build a new theological school in Salisbury, Southern Rhodesia. It is one of several joint projects.

The school, to open in 1959, will train students of most denominations.

The site will be Epworth Mission of the British church, near a new government interracial university.

Scholars Complete Apocrypha Translation

A Revised Standard Version of the Apocrypha will be published in September on the fifth anniversary of publication of the Revised Standard Version of the Bible.

The Apocrypha comprises 15 books

and portions of books which appear in the Latin Vulgate but are not included in the Hebrew Bible. In Luther's translation they appear between the Old and New Testament with the title: "Books which are not held equal to the sacred Scriptures and nevertheless are useful and good to read."

Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, headed a group of scholars who translated the Apocrypha and RSV Bible.

Division on Disarmament

Methodist ministers are sharply divided on disarmament and the use of nuclear weapons in war.

Responding to a questionnaire from the unofficial Fellowship of Methodist Pacifists, 1,401 said atom and hydrogen bombs should never be used. But, 935 said they felt nuclear bombing would be justified under certain conditions, such as to forestall similar enemy action against the U.S., or as a retaliatory measure.

The pacifist group, headed by the Rev. Henry Hitt Crane, sent its poll to 16,000 Methodist ministers, and received replies from 2,894.

The clerical group disagreed on whether the U.S. should take unilateral disarmament action. Some 1,045 said it should disarm only if the other great powers disarmed, and 405 said this country should set an example by disarming first. More than 800 said the U.S. should encourage "a revolt against war by calling on people everywhere to lay down arms at the same time we set the example."

If an H-bomb war loomed the only alternative to stop communism, 1,676

said they would not "risk the destruction of civilization," and 337 said they would risk it.

The pacifist position of complete refusal to participate in, or support, war was taken by 459 ministers. Another 481 said they would refuse combat, but work to maintain civilian morale; 218 would volunteer for military service; and 433 would fight if drafted.

Reformation Groups Unite

The United Church of Christ was born June 25 when the Congregational Christian Churches united with the Evangelical and Reformed Church "after 15 years of struggle and prayerful deliberation."

Representatives of the more than a million Congregational Christian and more than 800,000 Evangelical and Reformed members met in the Cleveland (Ohio) Music Hall for their Uniting General Synod.

The new communion is the seventh largest Protestant denomination with more than two million members and 8,311 churches. The union is considered unique in American Protestantism, uniting two groups born in the Reformation. The Congregational Christian group traces back to 17th century England and Evangelical and Reformed to 16th century Europe.

Next step in the union is the drafting of a constitution by a commission elected at Cleveland.

Until a constitution is written and approved, the General Synod, the central representative body of the new church, will function under the *Basis of Union with The Interpretations*, a "blueprint" for union drawn up by the Joint Planning Committee.

Deaths . . .

FRANCIS MARIAN ATCHISON, 85, retired member of Alabama-West Florida Conference, in Montgomery, Ala., May 4.

MRS. MARY E. BAILEY, minister's widow, in Marion, Iowa, May 8.

FRANK KLINE BAKER, 91, retired minister of the California-Nevada Conference, in San Jose, Calif., May 22.

MRS. ELOISE BANNERMAN, oldest daughter of Bishop Willis J. King, in Miami, Fla., May 15.

MRS. W. B. BEAUCHAMP, widow of Bishop William B. Beauchamp, in Richmond, Va., May 27.

ERNEST J. BINGLE, 55, prominent Methodist layman and local preacher in London, England, editor of the *International Review of Missions*, and a secretary of the International Missionary Council, in Summit, N.J., May 31.

MRS. EUGENE A. BOOKHOUT, widow of the Rev. Eugene A. Bookhout, retired member of the New York Conference, in Durham, N.C., April 22.

MRS. GEORGE BRITTENHAM, wife of a supply pastor, North Indiana Conference, in Harlan, Ind., May 6.

THOMAS J. CARTER, 72, co-founder and first dean of Spartanburg Junior College, and retired member of the California-Nevada Conference, in Dinuba, Calif.

MRS. J. F. DAWSON, mother of Bishop Dana Dawson, in Denver, Colo., May 16.

H. L. DICKASON, president, Morristown College, Morristown, Tenn., in Morristown, April 6.

GEORGE WILLIAM DUKES, 85, retired minister of the South Carolina Conference, in Florence, S.C., April 26.

MRS. MINNIE LAURA FLOYD, 87, widow of the Rev. W. F. Floyd, in Dothan, Ala., April 8.

W. T. GRAY, 85, retired minister of the Louisiana Conference, in Waco, Tex., April 2.

CHARLES WESLEY GLANVILLE, 96, retired minister of the North Texas Conference, in Paris, Tex., April 3.

MRS. PIERCE HARRIS, wife of Dr. Pierce Harris, pastor of First Methodist Church, Atlanta, Ga., in an automobile accident, May 6.

MAURICE D. HEATH, retired minister, in Knoxville, Tenn., April 5.

SAMUEL ISAIAH HENDRIX, 84, retired minister of the Florida Conference, in Safety Harbor, Fla., April 21.

MRS. CHARLES EDWARD HEWITT, wife of the Rev. Charles E. Hewitt, retired member of the New York Conference, in Walton, N.Y., April 30.

MISS MABEL K. HOWELL, 83, professor-emeritus of missions at Scarritt College, in Asheville, N.C., May 18.

CHARLES H. KELSEY, 86, retired minister of the Michigan Conference, in Grand Lodge, Mich., April 20.

ROBERT S. LAWRENCE, 77, retired minister of the New York Conference, May 30.

MRS. WESLEY F. LEDFORD, 57, wife of the associate pastor, First Methodist Church, Morristown, Tenn., in Morristown, March 27.

F. F. LEWIS, 78, retired member of the St. Louis Conference, in Webster Groves, Mo., May 20.

RUSSELL H. C. PROFITT, lay member of the California-Nevada Conference and secretary-manager of the Conference Credit Union, in Oakland, Calif., May 25.

CHARLES B. PYLE, 85, retired minister of the New York Conference, in Pittsburg, Kan., May 6.

JOHN H. SANDMEYER, 76, retired minister of Tonawanda, N.Y., in Tonawanda, on Jan. 26.

F. B. SHELTON, director of public relations, Holston Conference Colleges, in Emory, Va., April 28.

MRS. J. W. ERNST SOMMER, widow of Bishop Sommer, in Frankfurt, Germany, April 28.

FRANK STEELMAN, 75, retired minister of the Baltimore Conference, in Lakewood, N.J., May 31.

MRS. LAURA STEPHENSON, 89, widow of

the Rev. J. M. Stephenson, in Monticello, Ark., April 29.

MISS RUBY VAN HOOSER, 64, for 16 years secretary of children's work of the Woman's Division of Christian Service, Board of Missions, in Ft. Pierce, Fla., May 20.

PAUL WUERFEL, 92, retired minister of the Detroit Conference, in Ann Arbor, Mich., April 25.

MRS. DOROTHY WARREN, wife of David Warren, and daughter of the Rev. and Mrs. M. A. Souers, in Mt. Vernon, Ill., May 10.

E. H. YANKEE, retired minister, in Jonesboro, Tenn., May 5.

COMING EVENTS

July 1-4—World Executive Committee, World Methodist Council, London.

July 2-3—Commission on Promotion and Cultivation, Week of Dedication Committee, Advance Committee, Lake Junaluska, N.C.

July 7-12—National Conference of Methodist Musicians, Williams Bay, Wis.

July 8-26—Clergy workshop in Intergroup Relations, University of Chicago.

July 19-21—National Conference of Methodist Men, Purdue University, West Lafayette, Ind.

July 19-25—Methodist Conference on Christian World Missions, Lake Junaluska, N.C.

July 19-27—National Religious Drama Workshop, Lake Forest, Ill.

July 29-31—Institute of Higher Education, Nashville, Tenn.

July 29-Aug. 3—National Council of Churches Conference on Evangelism, Green Lake, Wis.

July 29-Aug. 4—National Youth School of Alcohol Studies, Adrian College, Adrian, Mich.

July 30-Aug. 7—Central Committee, World Council of Churches, Yale Divinity School, New Haven, Conn.

OPEN FORUM

Letters to the Editors

Archaic Argument

EDITOR: When will James Martin [*The Tomb Was Empty*, Apr., p. 22] and others understand that the empty tomb proves only that the tomb is empty and not anything about the resurrection?

Martin notes that it can be explained in no other way, yet proceeds to answer unconvincingly several objections. I trust that you will give contemporary scholarship a chance to answer this archaic and unworthy argument.

PAUL R. WOUDENBERG
Echo Park Methodist Church
Los Angeles, Calif.

Weddings and Worship

EDITOR: Contrary to the opinions of some academicians, a wedding is not primarily a service of worship, although it is a vital part of the service of the church.

It should be the happiest day for the young couple, the day when the bride should be surrounded by every joy and happy association which can be provided.

While set in modern dress and with some innovations, the wedding must retain much of the lore of former weddings—or much of the emotional impact and lasting significance will be lost.

We do not, at such sentimental

times, stop to analyze and consider if the strains of a wedding march were borrowed from an opera. If that principle were carried out, we would deprive ourselves of much church music which we love. . . .

ARTHUR B. JEFFRIES
Minister of Music
First Methodist Church
Bradenton, Fla.

Drinkers and Church Members

EDITOR: I must take issue with my fellow minister who believes that the minister of a church cannot decide who may join and who may not. The *Discipline* (¶ 107) says that "all persons seeking to be saved from their sins and sincerely desiring to be Christian in faith and practice are proper candidates for membership in The Methodist Church."

Those who drink are not sincerely desirous of being Christian in faith and practice. To receive them into membership is to admit that drinking is not a sin, and abstinence not a virtue. . . .

ELBERT B. JEAN
St. Luke Methodist Church
Little Rock, Ark.

EDITOR: The fact is that drinking is as much prohibited for church membership as are murder and adultery (unrepented, of course). If a

member can be tried for persistence in the use of intoxicating liquor (¶ 969, *Discipline*) surely an applicant for membership is not eligible if he intends to drink. I doubt if any drinker would desire to join our church if he knew he could be tried for persistent drinking. . . .

SAMUEL L. MAXWELL
First Methodist Church
Sharon, Pa.

Church Statistics

EDITOR: Professor Roger L. Shinn has given us something to think about in his article, "Religion, Stewardship, and Social Action" [Apr., p. 74]. In evangelism, particularly, numbers play an important role.

In our evangelistic services people often make a decision for Christ, only to join other churches besides the one that the evangelist serves. In instances like this, much good has been done for the kingdom, but not much for the statistical record of the church. The "uninspiring preacher" does not have a "good report," even though he has done good work. . . .

PHILIP E. WEEKS
Methodist Church
Gainesboro, Va.

Children at Worship

EDITOR: In "Teaching and Worship" [Apr., p. 50] William F. Case looks down from his ivory tower and practically dismisses all children from the worship of the church. He sets up special services for children, forgetting that they learn first by imitation.

A child's life is always surrounded by adult things that he does not

understand. This is the normal state of affairs. Why should we try to change this in the religious life?

It would be better to set the adults apart for special times of worship, when they could enjoy the smooth, carefully worked out service without distraction by small whisperings and wrigglings of children. But let us not keep them out of the main services of the church. . . .

WARREN P. WALDO
Methodist Church
Vergennes, Vt.

The Case for Evil

EDITOR: Claude Douglas has made a good statement for the most part, and I can go along with him in much of his thinking. However, he is largely negative when he says that "God is the total power in the universe and, therefore, the ultimate source of evil as well as of good." This can only lead to futility and frustration.

As I see it, there is no evil until wrong choice is made. This, I believe, absolves God from blame, unless it would be for giving us free wills.

Dr. Douglas's final statement that "all things are possible with God" except the impossible" is guilty of limiting God in a manner which cannot be justified. "The possibility of evil" may be "ineradicably fixed," but the fact of evil exists only after wrong choice has been made. That choice, and that will, is ours—not God's.

I doubt if anything good can be said for evil. . . .

HOMER C. CRISMAN
Methodist Church
Cheyenne, Wyo.

EDITOR: Claude C. Douglas was too cautious in many of his statements. I do not agree with all he says, but it was a fine exercise for me to discover why.

For example, man does not always choose between good and evil; most of man's choices are between the lesser or better of goods. Many of the evils of yesterday are understood now and are no longer called evils. "Ignorance" is a better word than "evil" for many of the ills for which man suffers.

The article is full of great thought and overwhelming truth . . .

W. DONALD HOUSER

Methodist Church

Livonia, N.Y.

EDITOR: Out of myths, legends and even the English epic, the author stayed on the King's highway of monotheism and avoided the paradox and pitfall of monism.

He spoke much of the evil in nature, but actually nature knows no evil. Nor is there any such thing as evil below the level of humanity. Man is capable of good or evil, because he was created free. Therefore, like God, he can "bring" good from evil.

D. V. C. BLACK

Trinity Methodist Church

Mountain View, Calif.

EDITOR: Why go to so much trouble to find an explanation and in the end to blame God for it all: "God is the total power in the universe and, therefore, the ultimate source of evil as well as of good."

My explanation could be epitomized in two words, "evolution" and "God." In the process of evolving,

man has brought up with him many things (tendencies, shall we call them?) which in the animal world we would not consider "sins," but which are strictly prohibited among men, especially as we rise higher in the scale of living. . . .

Evil essentially consists in our refusal to respond to . . . the voice of God calling us to a higher and better way of living.

J. H. WILKIE

West Vancouver, B.C., Canada

Sermon Appreciated

EDITOR: Everett Palmer's sermon, "On Growing Up" [May, p. 47] has stuff and snap. It is masterly. Rarer still, it has fetching exegesis. Any magazine would be bettered by its presence.

JAMES E. BELL

Methodist Church

Ponca, Neb.

Catholic-Protestant Rifts

EDITOR: The Roman Church is the world's greatest master of delusion, and the editorial on "Protestant-Catholic Rifts" [May, p. 5], is another step toward dissolving the delusion.

During the past 50 years, that church has succeeded in convincing millions of Protestants and Jews in the United States that its American branch is in love with democracy, freedom of religion, separation of church and state and so on. That church is enamored with one thing, and one alone—complete control of every phase of life here and throughout the world.

STACEY D. MYERS, JR.

Methodist Church

Berwyn, Pa.



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DEPARTMENT OF 'HUMORLETICS'

HIS SERMON finished, the new minister busied himself in getting acquainted with the congregation. He shook hands with Mr. Smith and, turning to the woman beside him, said, "Is this your most charming wife?"

Mr. Smith stiffened. "This is my only wife," he replied icily.

—GEORGE HANOVER, Nashville, Tenn.

ON A CROWDED elevator in Washington, a friend asked a congressman how the year before had been for him.

"Best year I ever had," was the reply.

Then the congressman spotted a commissioner of internal revenue on the elevator and added, "I mean spiritually, not materially."

—Nashville District Methodist Layman

AFTER serving as professor of sacred literature, and before he became President of Garrett, Charles Macauley Stuart was elected editor of *The Northwestern Christian Advocate*, following the accidental death of his predecessor.

Shortly after he established himself in his new office, a distinguished church editor from England called on him. The visitor expressed some surprise that no degrees were painted on Stuart's office door. He explained: "You know, I did not come to this office by degrees, but by accident."

THEY SAY:

two pages of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

THE COUNSELING FAD

THERE is a strong tendency among ministers to follow the latest fad, and psychology is the fad of our times. It has been seized upon by many ministers, and its fundamental procedures adopted wholesale as the one and only way of carrying on pastoral work.

Ministers who are following this fad put stress in "listening." They let the parishioner "talk it out." They refuse to ask questions, for the minister-counselor must always be "non-judgmental."

The whole procedure is based on the assumption that the person being counseled has within himself the capacity to "achieve a satisfactory integration." But Christian teaching clearly is that we all need help from without ourselves—the help that comes only through Jesus-Christ.

Let the minister who is determined to sit tight in his chair and be scientific remember the interview Jesus had with Nicodemus. Jesus did not listen. He knew what was the matter with Nicodemus, and he insisted that he must be born again. Instead of letting Nicodemus unburden his soul, and urging him to come back again

and again for more unburdening, Jesus, in one conversation, laid out the whole plan of human salvation and pressed for personal surrender and acceptance.

Perhaps ministers are inclined to talk too much and not listen enough. But, to give no sign of disapproval of sin, and to suggest no confession to God is to betray our Christian principles.

—HARRY M. SAVACOOL, *the Methodist Church, Owego, N. Y.*

DISTINCTION

GENERAL OMAR BRADLEY has summarized our great problem in the following words:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly out-stripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom,

power without conscience, ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our twentieth-century claim to distinction and progress."

—J. ERNEST WILKINS, assistant Secretary of Labor

NO SACCHARINE

WHY SHOULD he be concerned with contemporary literature? There are some right and some wrong answers to this question. Certainly the minister's concern with contemporary literature should not be guided primarily by the quest for sermon illustrations. Nowhere can the homiletic eye go more sadly astray than in reading a novel simply in the hope that a dandy illustration will leap out tailor-made for the next sermon.

Apart from the low level of literature appreciation which this device inspires, there is always the probability that the illustration will be wrenched out of context and forced artificially to make a "Christian" point. The novel must rather be approached as a whole, as a unit, and not as a series of disconnected episodes, any one of which might turn out to be fair game for the second point of a Sunday morning homily. This is not to say that illustrations are lacking in contemporary literature—far from it. But they should be a by-product. . . .

Nor, I think, should the minister's concern with contemporary literature be polemical, as the occasion simply for taking pot shots at the hydra-headed monster, "secularism," which has presumably "taken over" modern

literature. Coupled with this polemic goes a plea for a "Christian novel" which deals in saccharine tones with the "simple virtues," in which are found no four-letter words, but in which, on the contrary, there will be something eminently suited for family reading. This is a questionable demand. Contemporary novels, plays, and poems may have something profound to say to us beyond any clear "Christian" message, and we have no right to demand that they should be sermons in disguise.

—ROBERT McAFFEE BROWN, in *Union Seminary Quarterly Review* (Nov., 1956)

TUMBLING DOWN

THE WALLS of segregation have been crumbling for sometime. There is today substantial evidence, and it is certainly encouraging, that in no little degree the younger generations of white southerners are considerably less preoccupied with fear of the spectre of Negro equality than are their elders.

In some places during the current crisis about integration in the schools, there is retrogression in race relations, to be sure; there are ugly manifestations and grave incidents. But this was to be expected and should be seen as a passing phase, an inevitable stage in a process of profound social change.

The crisis itself is an alarmed and even belated reaction to changes for the good—all of them, and not only school integration—that are and for long have been occurring, North and South, in the status of the Negro. In the absence of real pressure for change in the condition of the Negro there would be very little. The pressure must, and will, continue.

—RALPH J. BUNCHE at Simpson College

It's an Idea . . .

A camera—purchased by two youth fellowships and the Boy Scout troop—provided the way to get more church pictures in the news. An editor told Balboa Island Community Methodist Church, Balboa Island, Calif., that he would use pictures he received. An inexpensive news-model camera was purchased, the publicity chairman now makes the pictures, and the papers welcome many of them. Photos of church events are also posted on the bulletin board.

A dramatic sketch by the Foundry Players preceded each sermon in a series on the Ten Commandments preached at Foundry Methodist Church, Washington, D.C. The sermons bore unusual titles. For example, the second commandment was described and discussed under, "Hurry Up and Wait," and the third commandment under, "The Lost Art of Profanity."

A "gripe card" has been suggested by the pastor of the Groveport, Ohio, Methodist Church. Properly filled out, it entitles the bearer to gripe about his church. The card says:

"I attend church every Sunday.

"I pray every day for my church and minister.

"I volunteer for, gladly accept, and enthusiastically carry out jobs and of-

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JULY, 1957



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The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions. The facts in individual cases differ so widely that it is dangerous to rely completely on the reported decision without all the facts.

THE CASE: A church that had been started by the First Methodist Church of Temple, Tex., acquired a lot in 1921, and in 1953 the pastor and some of the trustees attempted to convey the property to another church completely independent of the mother church. Suit was brought as a class action, by members of the mother church.

Decision: The court denied the validity of the deed, holding that the rights and obligations of a local church that has united itself to a mother church are to be determined by the mother church. Withdrawal from a church and uniting with another is the relinquishment of all rights in the abandoned church. Here the conveyance was not in accord with the rules of the mother church, and therefore invalid. [BROWNING v. BURTON, 273 SW2d. 131 (1954)]

THE CASE: In Whitley County, Kentucky, the defendant and others had been convicted, under a state statute, of displaying and handling snakes in connection with a service.

Decision: Conviction was affirmed by the Kentucky Court of Appeals which said that (1) the Constitution of the United States does not preclude a state from enacting a statute prohibiting the practice of a religious rite that endangers the lives, health, or safety of the participants or other person and (2) the full and free enjoyment of religious worship is guaranteed, but there is no guarantee about acts that are not worship.

[LAWSON v. COMMONWEALTH, 291 Ky. 437. 164 S.W. 2nd 972 (1942)]

THE CASE: Under a Massachusetts statute prohibiting minors from selling newspapers and periodicals on the streets, and making it unlawful to furnish publications to such a minor, Sarah Prince, of Brockton, was indicted for allowing Betty Simmons, her ward, to sell Jehovah's Witnesses publications.

Decision: The United States Supreme Court upheld the conviction stating that (1) there is an apparent conflict between the rights of children to exercise their religion (with their parents giving them instructions) and the state's right to regulate the activities of minors; (2) the state may restrict the control of parents in protecting a youth's well-being; and (3) the power of the state to control the conduct of children reaches beyond the scope of the adults' authority in this instance.

[PRINCE v. MASSACHUSETTS, 321 U.S. 158 (1944)]

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We Want to Know

METHODIST CONFIRMATION

What do we Methodists mean by "confirmation"?

Officially we do not use the term, but we do have preparatory members, and we could say that those who are received from such membership are "confirmed." (With Protestants, confirmation is not a sacrament, but a "making strong through unity.")—Eds.

RESERVED PEWS

Do any pews in a church "belong" to any member? Sometimes people who give pews as memorials think so.

There should be no "reserved pews" or "bought pews" in a Methodist church. Ushers may appropriately consider the preference of worshippers, but there should be no guaranteed reservations.—Eds.

"NO VISITORS" SIGNS

What should the minister do when the hospital room door has a "no visitors" sign?

He should realize that he is confronted with serious illness, and that his stay must be as brief as possible. Perhaps he need stay only for a few words of prayer, prayer that will help the patient realize the presence of a loving and healing God.—Eds.

Together Preview



NOTE TO PASTORS: You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.—Eds.

THESE AMAZING LAYMEN!

by Paul Friggen

As probably 5,000 laymen gather at Purdue University in Lafayette, Ind., for the Second Conference of Methodist Men, this story is most timely and pertinent. It's a roundup of some of the most inspiring laymen's activities . . . the California brothers whose memorial idea has helped start 29 new churches . . . the South Dakota farmers who fill 17 pulpits . . . the Indiana businessman who solved a critical nurse shortage . . . the Illinois dynamo who organized more than 300 Methodist Men clubs . . . the team of laymen who recruited more than 2,500 lay speakers.

HOW BAD ARE GIs ABROAD?

by Gordon Gaskill

This is the second and last article in the series about GIs. Author

JULY, 1957

Gaskill highlights the good things GIs are doing throughout the world, making themselves worthy ambassadors of our country. Important readerviews are contributed by Dr. Thoburn T. Brumbaugh of the Board of Missions, John R. McLaughlin, General Secretary of The Commission on Chaplains, and D. Stewart Patterson, General Secretary of Camp Activities.

YOUNG METHODISTS SEE A BETTER WORLD a Pictorial

Eugene Cook, one of the nation's outstanding photographers, spends a week with nearly 60 MYF leaders from 27 conferences, seeing firsthand how history is made in the UN in New York and Washington. This seminar was sponsored jointly by the Board of Education and the Board of World Peace.

THE CHURCH AND THE PEACE

by Dwight D. Eisenhower

Address of the President on the occasion of establishing the new school for career diplomats at Methodist-supported American University, Washington, D.C. This marks a milestone for Protestantism.

THE LUXURY OF BEING 50

by Phyllis W. Heald

A wife and mother reaches this important milestone, sizes up her new freedom and decides what to do with it.

HOW 'TUBBY' PAYS HIS 'RENT ON EARTH'

by George Kent

The heart-warming story of a British minister, Tubby Clayton, whose Christian outreach has penetrated around the earth. With plenty of take-home value for all, this article stresses that each of us needs to do some constructive things to "pay our rent" here on earth.

DON'T BE AFRAID OF SENTIMENT

Reader's Choice, non-fiction

by Ardis Whitman

The really big people, says this author, are those who recognize sentiment for what it is and cultivate it in everyday life.

TEXAS TOWN GETS A PASTOR

by Charles W. Keyser

A *Together* photographer goes to a North Texas Conference and pictorially tells the story of how a Texas town gets a pastor. Your congregation will also learn more of how a typical Methodist conference is conducted.

SINLESS AND GODLESS

by Donald Culross Peattie

Recognized as an authority in the field of nature writing, author Peattie says, "Nature, which is God's handiwork, is not in itself God." This article is a thought-provoker which should be helpful to your flock.

MY VISIT WITH ALBERT SCHWEITZER

a Color Pictorial

by James Doty

A first-hand report from a Methodist pastor on his visit with the beloved *grand docteur* of Lambarene. The text is enhanced by eight pages of beautiful pictures, taken by Rev. James Doty in Africa.

UNUSUAL METHODISTS

This month meet seven of the exceptional people called Methodist: the Nello quads of Hollis, N.Y.; Mrs. Anna Arnold Hedgeman, city official, busy wife, and spark plug of Methodist affairs in New York City; Dr. John Peter Hagan, director of Project Vanguard, the navy's satellite program; and Chester Lauck, who formed the radio team of Lum and Abner and played the role of Lum.

COACH IN A WHEEL CHAIR

How a teen-age lad has converted his handicap into an asset for himself.

WHY NOT TRY TRASH-CRAFT?

by C. Rosenberg Foster

An unusual family hobby brings beauty to the home. It's useful, inexpensive and fun for young and old.

BILLY AND THE BEARS

Together with the Small Fry features this month, a delightful tale of vacation time in the Smokies.

TEENS TOGETHER

by Richmond Barbour

From all over the country today teen-agers are writing this educator. Don't miss his answers.

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- B. Put Your Little Foot; The Fireman's Dance.

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- B. Mulberry Bush; Rig-a-Jig-Jig.

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- A. Lili Marlene; Great Big House in New Orleans.
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